

CHURCH MANAGEMENT

A Journal of Parish Administration

Pre-Easter Programs



MARCH
1929

VOLUME 5
NUMBER 6



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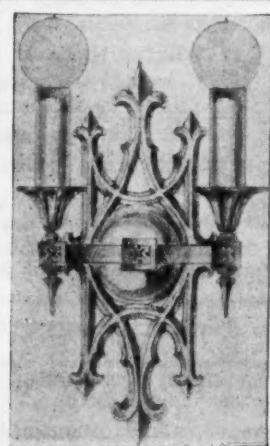
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The Editor's Drawer

Backfiring Censorship

Ministers who have been seeking censorship of the theater, motion pictures and books, now have a good example of what censorship may do when it backfires. The Board of Censorship in New York state has just handed down a decision on the new picture of the life of Martin Luther which is to be released under the title *Freedom*.

The board asks for twenty-five eliminations in the film, giving as a reason that the scenes and titles to be eliminated are "sacrilegious," "Tend to incite crime," and "Inhuman."

It asks for the elimination of all scenes showing bodies hanging on the scaffold and for the elimination of all scenes showing priests selling or receiving money for indulgences.

Among the titles which must be eliminated are some very familiar to Protestant ears.

"When the coin in the chest doth ring,
Souls out of Purgatory spring."

"All will be forgiven, brother, all will be forgiven."

"In the Roman Court of Inquisition."

Thus does the board of censorship seek to turn truth into fiction. For myself, I am going to go carefully into this censorship business. Better to permit a lewd show to appear once in a while than to place power in the hands of a group of men who can control the screen or stage for propaganda purposes.

WILLIAM H. LEACH.

TERMS OF SUBSCRIPTION—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Postage to Canada 25c per year additional. Foreign countries 50c per year additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT Published Monthly, Except August, by CHURCH WORLD PRESS, Inc.
626 Huron Rd., Cleveland, Ohio.

Entered, as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the
Act of March 3, 1879.



William H. Leach—Editor-in-Chief
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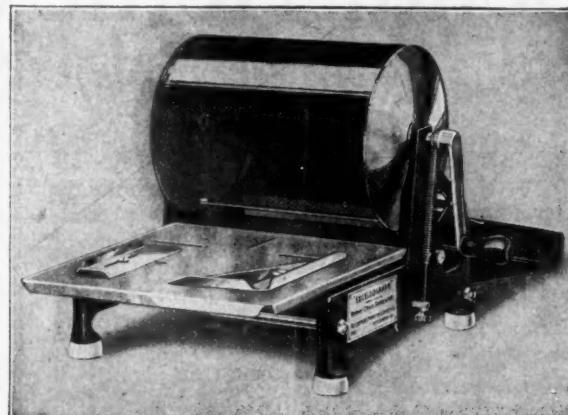
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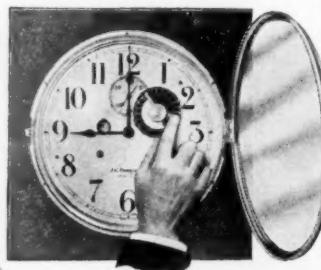


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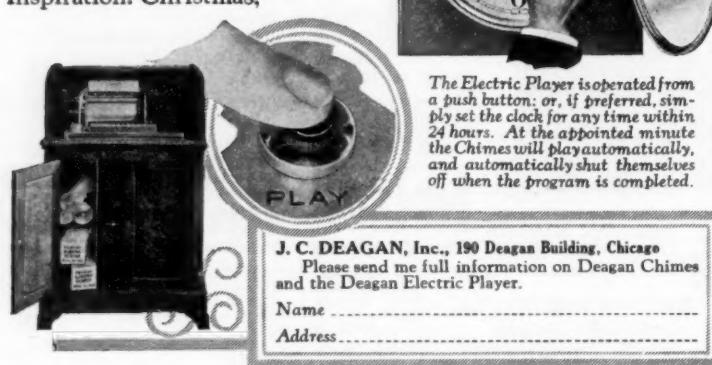
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VOLUME V
NUMBER 6CHURCH
MANAGEMENT*A Journal of Homiletics and Parish Administration*

Edited by WILLIAM H. LEACH

MARCH
1929

The Genius Of Efficient Committees

By Roy C. Helfenstein, Dover, Delaware

THE purpose of a committee is to function,—to do the task committed to its charge. Most of the world's work is done by committees, by specially designated individuals who are to represent the group. This is true in affairs of the State as well as of the Church. The twelve disciples were in fact the Master's committee. The twelve men chosen by Moses to spy out the promised land of Canaan were also a committee. And thus the tasks of human service and progress have been committed to committees for their deliberations and recommendations.

A committee can either put the organization it represents on the way to progress, or it can block the way of progress. A place on any Church committee is a sacred trust. And the fact is no one has a right to accept a place on any committee if he is not sufficiently interested in the purpose of the same to give it his time and sympathetic attention.

The story of Moses' committee of twelve men sent out to make a survey of the promised land offers most wonderful suggestions relative to the importance attached to the province of a committee, and the care that should be exercised in selecting a committee.

Moses had led the children of Israel out from under the bondage of Egyptian servitude, and had led them to the very border of the promised land. The enthusiasm of the crowd was running high. With eager hearts they anticipated the experiences awaiting them in the promised land,—the object of their hopes, the destiny of their search. And Moses appointed twelve men to make a survey of the situation,—to see what advantages and what disadvantages the people might expect when they entered.

The committee of twelve went together to spy out the land, and though they were with each other, and though

Rules for Efficient Committees.
Taken from this article.

1. Appoint only those interested in the work the committee is supposed to consider.
2. Appoint only those who have an interest in progress, and who have vision and faith.
3. Appoint only those who have time to meet with the committee.
4. Appoint only those who can work in harmony with others.
5. Appoint those who believe, "The best is yet to be."
6. Appoint only those who believe in God, in humanity and in the future.
7. Appoint only those who are true to the Church and its program.

they saw the same things, yet they did not agree on the validity of the promises of their promised land.

The attitude of ten of the men reveals the tragedy of having on any committee people who have no vision and no faith. It is always fatal to entrust any responsibility to men and women who do not have faith in the proposition under consideration, or who are not interested in its realization,—dangerous to entrust responsibility to people who are satisfied with what is easiest to get, instead of laying claim to what is best to have.

The committee of twelve men appointed by Moses held in their hands the destiny of Israel for forty years. It was a tremendous responsibility. No personal interest or personal fears should have influenced them in their report. And yet ten of the men allowed their personal prejudices to influence their report, and as a result, the children of Israel had to wander aimlessly in the wilderness of disappointment for forty years.

Two of the men, Caleb and Joshua, who had the interest of the people at heart, and faith in God in their souls, wanted to enter in and possess the land at once. But there were ten men on the committee who were against them, and the majority ruled. The people took the opinion of the ten men who were faint-hearted and without faith, instead of the opinion of the two young men of courage and faith and vision. But they paid the price in having to wander in the wilderness for forty years. What a tragedy that a whole nation had thus to suffer because of the lack of faith and of vision of ten men! The chance of a whole generation was sacrificed. How often the same has been experienced by schools, by churches, by communities and by nations,—a whole generation has had to pay the price for the lack of faith and of vision of men and women to whom the responsibility of progress had been entrusted. "Where there is no vision, the people perish."

Caleb and Joshua were the only men of the twelve who were qualified for a place on such an important committee. They were the only men of the twelve who had vision and faith in God and in the future. They wanted to lay claim to the best. Young Caleb wanted quick action. He said, "Let us go up at once and possess it: for we are well able to overcome it." Caleb and Joshua had iron in their blood and faith in their heart.

But the other ten men belonged to the species, "It can't be done," and they brought up an evil report of the land which they had spied out, and as it was a case of ten to two, the people voted with the ten, and ignored the two. No doubt the two young men who wanted to enter in and claim the promises of God, were dubbed as visionary, impracticable, dreamers, and were thought to be intoxicated with the enthusiasm of

inexperience. If the people had followed the advice of the two young men, Joshua and Caleb, they would have saved Israel the forty years of wandering in the wilderness, and all would have been permitted to see the promised land. But because Moses and the people listened to the men who had no vision and no faith, the record shows that none of the ten nor any of those who shared sympathy with their faithless attitude were permitted even to see the promised land. Even Moses himself, because he was influenced by the opinion of the ten, or because he permitted their report to thwart his holy purpose, was denied the privilege of entering into the Canaan of his hopes. Only Joshua and Caleb were permitted to enter in with the next generation. What a pity that they had to wait forty years for the privilege; that they had to wait for the generation of reactionaries to die off before they could enter into the land which God had promised them and which he would have given them forty years earlier.

If the majority of the members of any committee do not have vision and faith, they can block the progress of a church or of any organization sometimes for more than forty years—at least until after they are dead and their position of authority passes into the hands of those who are committed to progress.

The ten men on Moses' committee wanted the promised land, but they were afraid of the difficulties in the way. It was a question of the giants vs. the Lord. They saw only the giants. They were frightened by the difficulties. Caleb and Joshua saw the same giants, but they also saw God who would help them overcome the giants. They too saw the difficulties that were in the way, but they also saw the advantages that would be theirs if they overcame the difficulties.

People who are committed to progress do not ignore or belittle the difficulties that lie in the way to progress. They recognize them all. But they see beyond to the God who says "according to your faith"! Such people do not consult only their own prejudices, and weaknesses, they also consult God's will and His strength, believing that His promises are true and never-failing—"In all thy ways acknowledge Him, and He will direct thy paths"; "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass."

Thousands of communities have remained in the class of the typical cross roads village with the business life centered in a black-smith shop, general store, post office and meat market,—thousands of communities have remained in this class that might have been thriving cities, just because back yonder somewhere, some men who stood in a place of authority lacked vision and

Contract With God Does Not Expire

The Pilgrim Evangelical Lutheran Church of St. Louis does not believe that Easter Sunday should be the close

of the church year. Last year it issued a card giving announcements of the services which would follow Easter. On the other side of the card appeared this copy:

— IF —

God's contract with you would expire on April 17th, would you seek to have it renewed? Or would you attempt to get along without God after Easter?

God's contract with you does not expire with Easter. He says: "I will **never** leave thee nor forsake thee."

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lacked interest in the welfare and progress of their community.

Thousands of churches remain forever small, a testimony to the lack of faith; others grow and develop into great institutions, because of the vision and the faith and the courage of the men and women to whom the life and progress of these churches have been entrusted. Thousands of churches are dead today that might have been growing institutions, pulsating with life and energy, active in the service of God, but they are dead and lifeless today simply because back yonder somewhere in their history their destiny was entrusted to those who feared difficulties more than they trusted God.

In the light of these facts, it is easy for all to recognize how essential it is that committees be wisely appointed. There should be no hit or miss method resorted to. Plenty of time and deliberation should be given to making the selection. And the more important the work to be done, the greater the need of care. It is a mistake to appoint any committee on the spur of the moment—by looking around and naming the first who appear in sight. Those who are the most deeply interested in the task at hand, the work to be done by the committee, are ordinarily the best qualified for a place on the committee. And no matter what other qualifications persons may have, if they are not interested in the work to be done, or are in any way opposed to it, they will be but dead weight if placed on the committee, and will likely demoralize the group. People should be assigned to committee work because of their interest in what is to be done, and their ability to help in the accomplishment. When a committee is

appointed, it does not imply that the source of supply of men and women suitable for a place on the committee has been exhausted. Out of a body of thirty, there might be thirty persons qualified by fact of interest, and faith and ability to serve efficiently on a certain committee, but the fact that the said committee is limited to three, or whatever the number may be, makes it necessary for that number to be named.

A wise selection of important committees means everything to a church; that is why the leading pastors of the great churches have insisted on selecting their own committees. And that fact also explains why such churches have become great. Many a pastor has found it impossible to carry out his program, simply because someone else, who was not interested in what he wanted accomplished, or who was opposed to what he was trying to achieve, has had the power to appoint the committees,—and subtly committees have been selected that would not act, or that would act unfavorably. The progress of hundreds of churches has been blocked by this treachery, and the pastor's hopes and the welfare of the church have been crucified. Too many great movements have been killed because they were committed to the wrong kind of a committee.

If I were asked to name seven items that should always be kept in mind in selecting a committee that had some important work to do,—I would name the following:

1—Appoint only those who are interested in the work the committee is expected to consider. It is really unfair and discourteous to put on a committee a person who is not vitally interested

(Continued on page 414)

If The Minister Must Write

By Richard K. Morton, Boston, Massachusetts

"THE pen is mightier than the sword" — and today it is sometimes difficult to tell which has the greater number of determined devotees.

Multitudes of people are writing today. The popular misapprehension still persists, moreover, that he who can and wants to do nothing else can write! There are still many religious journals—denominational or non-denominational—in existence, and ministers constitute a large class of contributors to them. The few suggestions to follow apply only to religious journals published for general reading by adults.

For some time I have been a subordinate on the editorial staff of a religious denominational journal and have also had intimate relations with over forty similar publications. These contacts show me at once certain points which ministers and other contributors to religious journals fail to consider. For the joint purposes of brevity and clarity, I prefer to list them in outline form.

There is, in the first place, a decided movement toward non-sectarian journalism. Two or three in this field have notable backing and circulation.

No religious journal pays, or can pay, the contributor adequately. One must expect a very modest (and often not very promptly paid) honorarium; many do not pay at all. The author makes a great mistake in demanding a set price before he knows anything about the condition of the paper.

The religious journal invariably struggles along with the minimum staff. You cannot expect, therefore, very prompt correspondence. Material cannot be as well edited as it might be. There is little opportunity to use costly cuts, insets, fancy displays, different fonts of type, and other means to rearrange the contents of the issues and make them as attractive as possible.

Such a journal has one man—and only one—at its helm. He runs it with minor assistance from helpers, but the contributor must appeal to, and await, his action. In a denominational paper, even the editor-in-chief is simply the servant of a denominational publication committee.

In demanding changes in material already in type, or in expecting the editor to publish material simply because of

When a minister feels the urge to write he just must write. But let one who knows the inside of denominational journalism explain to you that writing is one thing, while getting an article published is quite another. We like the frankness of the writer as he analyzes the present exigencies. Before you finish that article you have in mind read it thoroughly.

some estimable achievement or connection in the denomination, you hurt the work of the paper, and add to its expenses.

The denominational journal, as Dr. Morrison recently said, is primarily a "house" or "trade" organ, or a news-dispensing agency. It promotes the cause of a third entity in addition to the interests of publisher and subscriber—the denominational policy, that corpus of thought and doctrine, and that organization which makes up the particular denomination. It only incidentally exists to publish the well-written literary productions of a miscellany of general contributors.

Because of its financial and denominational restrictions—and the fact that religious journalism offers only an occasional vacancy for one who would like to train himself for it as a profession, while he is still young—one can hardly expect to be called to an editorship through simply a persistent and promiscuous "peppering" of all religious editors with material. It is hardly a distinct profession.

The commonest and most damaging fault displayed by ministers and others who succumb to the lure and art of the pen is that of failure to study the field and particular organ to which they intend to contribute. Ministers are constantly sending in learned, well-prepared, inspiring, interesting, and even in their way, highly valuable manuscripts, yet one can easily tell that they have not that inexplicable journalistic "punch," that well-adapted "slant," which makes them available for a given journal. They may not be timely; they are, perhaps, of simply local importance. They may not follow the trends which seem to be occupying the attention at the time, of a particular editor. They may express ideas and beliefs which would be out of place in that paper. They may be good and yet for their subjects far too long and detailed. There are many other points which indicate that the author has not become really acquainted with the paper. It is of the greatest importance to be well informed on what the paper has done, what it is doing,

and what seem to be its chief interests.

Some ministers grimly determine to have an article published in their denominational journal and, therefore, flood it hopelessly with a miscellany of material. This is usually bad both for writer and editor. The editor soon gets to know these human machines, and is apt to put all their hasty, publicity-seeking work at once aside. He soon knows the man who apparently first sends everything he writes in the course of his local church work to some editor.

Nor does the editor care to read long letters about how many marvelous achievements have been wrought by the minister, how many papers he contributes to, how significant and inspiring the contribution is, or how many academic degrees or distinctions he has. In the long run, readers will label piffle as piffle, even though it appear below some distinguished name, or that of a decidedly undistinguished "D.D."

There are many more elementary considerations. Many ministers, apparently thinking anything is good enough for their religious journal, offer their contributions in the form of writing in pencil or pen-and-ink (usually with poor penmanship, making reading laborious and many words undecipherable); or they may send old, wrinkled, dirty paper of unusual and awkward sizes, or perhaps blurred carbon copies (making you wonder where the first copy is), or yellow sheets. Others have been perennially annotated without any recopying. Some ministers, moreover, will actually send in a miscellany of printed, mimeographed, or written papers and expect the editor to assemble all this stuff into a coherent, readable whole under the minister's name! Still others sternly warn him against changing or cutting the manuscript (and by what right, so long as he does not materially alter the sense?). Some demand a certain kind of type, position in the paper, or time of publication. Some pester the editor for their checks. Why not find out in advance whether a paper pays, and when; when it goes to press; whether it is interested in a given type of article, poem, or story; whether or not it replies promptly.

Ministers sometimes have a hazy idea of copyright laws and restrictions. Every contributor who wants to see the

Church Management Cut Service Used in Easter Publicity



The Last Supper—da Vinci

"THIS DO IN REMEMBRANCE OF ME"

Thursday
Evening

April 6, A. D. 30

Jesus Instituted the
Lord's Supper

The Lord's Supper will be commemorated tonight at the First Methodist Church.



"Ecce Homo"—Ciseri

Methodist Church, TONIGHT—"Earth's Greatest Tragedy"

6-7 A. M. FRIDAY
APRIL 7, A. D. 30

(John 19:5-7)

Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, "Behold the man!"

When the chief priests therefore and officers saw him, they cried out, saying, "Crucify him, crucify him." Pilate saith unto them, "Take ye him, and crucify him; for I find no fault in him."

The Jews answered him, "We have a law, and by our law he ought to die, because he made himself the Son of God."

THE Methodist Episcopal Church of the University of Colorado prepared a series of small announcements for Holy Week and Easter of 1928, illustrating each announcement with an appropriate half tone. We are reproducing several of these announcements. Each of these cuts can be secured from CHURCH MANAGEMENT cut service at a cost of ninety cents each.



Resurrection Morn—Plockhurst
Sunday, A. M., April 9, A. D. 30
Woman, Why Weepest Thou?
Enlistment Day Tomorrow
Methodist Episcopal Church
Sermon—"Glad Hope for Men."
11:00 A. M.

article he writes published in two or three journals should first write to Washington and post himself on this highly important matter.

My greatest amazement, however, comes after reading many manuscripts which were very poorly revised (if at all); manuscripts full of faulty allusions, dates, facts, references, notes, misspelled words, and even incoherent, incomplete, ambiguous, poorly arranged phrases and sentences. Punctuation is a matter which many evidently leave entirely to the editor, after they have proceeded to make a mess of it themselves. Others persist in typing manuscripts with very narrow margin, and single-spaced, making them hard to read and, perchance, correct.

There is nothing new in all this, but it must be constantly reiterated for the good of editor and contributor alike. These considerations are in their way as important as choosing a timely, important, appropriate subject.

Sermons are difficult to place in any paper. They should usually be short and timely. The author should edit them for publication first.

Ministers should also note how few children's sermons and similar articles can be used. Many journals can publish few stories for children or young people, and several have arrangements with syndicates that contract for all available space.

A paper can naturally use only a small number of pastoral prayers, yet these sometimes flood editorial offices (they need them, but in a different sense!).

Presumably to heighten the literary effect, some ministerial contributors make a practice of mentioning their name, address, and any important identification data only on an accompanying slip. Thus there is always the possibility of its separation from the manuscript itself, and to transfer this essential information takes time.

Travel articles, as such, are too plentiful, and meet only a relatively small demand. What people want is the human-interest story, the anecdote, or concrete illustration from some unusual experience which brings the minister into inspiring contact with real, and sometimes humble, foreign home life.

Articles are always desired which are the product of deep study, reflection, experience, and a sense of timeliness and journalistic values. Too much modern writing is hasty, poorly aimed.

While poetry is always desired, this is a distinctly secondary feature of the religious journal. They should rarely be long.

Material of timely value should be sent in far enough ahead of the date so that the editor can hold the material if he is crowded in any given issue. Most papers go to press at least a full week ahead of their date of publication.

The matter of church news is also
(Continued on page 402)

The Building Of The Builder*

By Charles E. Jefferson, New York City

(Continued from February)

AND now let me speak, not by way of commandment, but by way of counsel; not as presenting a revelation, but only my judgment. It is not good, it seems to me, to resort to various nostrums which have been prepared for the preacher's uses, or to lean too heavily upon sundry mechanical devices which have been created for the purpose of helping the minister on his way. Crutches are good for cripples, and tonics are good for invalids, but young men starting on their work in the ministry ought to walk on their own feet, uncoddled. Books of illustrations are good books—to keep away from. They have no place on the shelves of a man who wants to grow. Let the preacher get his own illustrations. If he has eyes and ears they will come to him in crowds—crying like free children of God: "Here we are, use us." The importance of illustration in the pulpit has been vastly overestimated, and many a preacher has degenerated into a relator of anecdotes and repeater of stale stories. If a man has anything worth illustrating, he will have no difficulty in finding illustrations, but if his chief ambition is to collect images, likenesses, and pictures, he is likely to remain a child in intellect all his life. There is no joy in the ministry, if life is reduced to a haggard hunt after new and striking illustrations. The preacher who cries out in dismay: "Wherewithal shall my sermon be pictorially clothed?" should read again the exhortation: "Seek first the Kingdom," with its accompanying promise that to those who do this, all things needful will be added. Books of "Great Thoughts" are also a delusion. No man can entertain ten thousand great thoughts, or even one thousand. They simply encumber and suffocate the mind. The thoughts which a congregation needs are not numerous, and if too many are administered at any one time the mind is surfeited and sinks into a stupor. The preacher should also beware of note-books, scrap-books, envelopes for clippings, cases of boxes and drawers for the storing away of sermonic material. All such devices have their legitimate place, but they can easi-

ly become a source of peril. They take a deal of time, and a man may form the habit of using his scissors when he ought to be using his head. It is possible to have a hundred huge envelopes bulging with sermonic treasures, while the mind is distressingly spindling and lean. It is far more important to keep the heart full than to have a lot of things laid away in drawers. Many a man has hewed out for himself at infinite pains cisterns which cannot hold the kind of water for which humanity is thirsting. Facts and figures, statistics and records, odds and ends of information,—this is not the material on which souls feed and grow. A man should get his sermons not out of a scrap-book but out of himself. Like the spider, he should weave his web out of his own substance.

It is not well to cultivate the homiletic habit, the habit of demanding a pound of sermonic flesh from every Antonio you chance to meet. This habit will grow upon you in spite of all that you can do, and may possibly drown you along with thousands of others in the pool of professionalism. One ought not to be thinking shop all the time. A man who is always working for sermons is as foolish as the man who is always working for money. Both men may say that they are seeking wealth to be used for the good of others, but it is not healthful to do one thing—no matter what it is—all the time. A preacher ought to be able to look upon a landscape without screwing illustrations out of it, or enjoy a sail upon the Rhine without working the castles then and there into a course of next winter's sermons, or play with children without squeezing from them suggestions which may be put to use in the prayer meeting. The homiletic habit is a leech. It sucks the blood, and leaves the man anaemic. Landscapes and historic ruins and children, and all other lovely things, are to be enjoyed. They are themselves their own excuse for being, and the preacher should revel in them with no thought of ulterior ends. We wrong a book when we read it simply for things which we can use. It is desecration of a poem to read it for fine phrases with which to deck a sermon, and we wrong the masterpiece of an historian when we follow him only for an illustration with which to brighten up an argument. It

is only when we gloriously forget ourselves—as Mrs. Browning has reminded us—and plunge headlong into the depths of the author's thought, that we get out of a book the best thing which the book has to give. In listening to great men speak, the preacher ought to forget that he, too, is a speaker. He ought not to fix his gaze on the speaker's voice, his gestures, or his adjectives. He ought not to attempt to put into his note-book the things which the speaker says. All that he can get into his note-book is a few fine phrases, a dozen noble sentiments or ideas. But what are these compared with the great things which the hearer might be receiving! The things most precious are subtle things which cannot be caught on the end of a pencil—disinthalment, enchantment, exaltation, the air of a great height. While the writer is jotting down a few notions and phrases, he is losing much of the glow of the speaker's soul. It is the flash of the spirit and not the words of the lips which is the best thing which a great man has to give. Catch that and you have an imperishable possession. To feel upon one's life the hot breath of a great heart, to drink into one's being the life of a great soul in one of its great moments, is a privilege which does not come often and which should be valued above rubies and fine gold. We are never the same after we have once entered into the feeling of a man genuinely great, after we have been fused by the fire of his burning spirit. Do not sit aloof as a critic, noting in cold blood trifling incidents of movement and accidents of manner; get near him, go with him, think with him, feel with him, live with him. Let him expand you, exalt you, cleanse you. Go with him. He sees something. He is following a gleam. Try to see what he sees. A gleam which the eye once catches never fades. Phrases fade out of the memory, ideas lose their distinctness of form, but a light that has once shone into the soul becomes a part of the soul's life forever. Do not be a critic whenever you can be something better. A critic even at his best is only a second-rate man. The men of the highest rank are creators. It is the creators who make the world. Preachers are called to be creators. They are to create new atmospheres, new characters, new worlds.

*In 1910 Dr. Jefferson delivered the lectures at the Yale Divinity School on the Lyman Beecher Foundation. Yet each paragraph in this message, one of those lectures, seems timely for the year 1929. We are indebted to The Macmillan Company, the publisher of the volume, *THE BUILDING OF THE CHURCH*, for the permission to reproduce this one lecture.

They should develop, therefore, their creative faculties, the imagination and all the powers by which the soul admires and hopes and loves. Receptivity, impressionability, spiritual sensitiveness, sympathy, responsiveness, the genius for merging the soul in the souls of others — these are the powers which the preacher needs. The critic always thinks that he goes deep, but he never goes deep enough to find the secret of life. We cannot go deep by our critical faculty. The critical faculty is an anatomist, and an anatomist goes only deep enough to find bones. With the scalpel one can reach the skeleton, but never the source and home of life. You cannot find a speaker's power by dissection. You may analyze his arguments, pick to pieces his phrases, catalogue his pictures, but these are only bones. You find his life only when your soul goes out to meet him. Drink at the fountain of his life, eat his flesh, drink his blood, that you also may live. What this world needs is not a fuller knowledge of bones, but a more abundant measure of vitality.

It is possible to work too long upon a sermon. The sermon may become an idol, before which the preacher prostrates his powers in worship. This is the temptation that besets men who have the artistic temperament, and who have an eye for delicate shadings and an ear for the finer melodies of speech. Before the preacher is aware of it, he has forgotten his congregation, and is thinking exclusively of the masterpiece which is to be exhibited in the church salon next Sunday morning. This is a sin which, when it is finished, brings forth death. The preacher becomes increasingly fastidious. He is finical in the use of dainty and perfumed words. He paints his picture in such delicate tints that they cannot be seen by persons seated in the back pew. Hypercritical in his taste, he falls into various forms of affectation, and, unless arrested in his downward course, he sinks into the degradation of a rhetorical fop. His sermon is provokingly faultless, unhumanly regular, gloriously null. It is possible to increase as an artist, and at the same time decrease as a preacher. The preacher has lost his power when his sermons, like superb works of art, stand out before his congregation in the marble coldness of finished statues. Work like this impoverishes a preacher. He spends time upon his sermon which ought to be spent upon himself. The polishing of sentences is a poor way of feeding a man who must preach. The preacher needs constant supplies of nourishment, and most of his morning hours must be devoted, not to sermon building, but to the building of his soul. The preparation for the specific sermon may be crowded into a few hours, but

the preparation of himself should go on all the time. Young men, ignorant of the laws of soul nutrition, sometimes wear themselves thin in a few years by devoting themselves too exclusively to the work of sermon preparation. They give themselves no time for that broad and brooding study, extended over many fields, without which the mind deteriorates and ceases to be productive. In the earlier years, a young preacher must of necessity spend many hours each week upon his sermons, for he is as yet an unpracticed worker, and must learn by laborious effort to accumulate material and to give shape and edge to his style. But every preacher who desires to make his pastorate long, must, as rapidly as possible, cut down the hours devoted to sermon writing, in order that he may have more abundant opportunity to work upon himself. He should aim so to discipline his powers that by and by he shall be able to write a sermon in a single morning. If a man is industrious and keeps his mind and heart brimful, there is no reason why he should not, after a few years of practice, give shape to his Sunday message between breakfast time and noon. A genius now and then will do it in a single hour.

Let the preacher then work for increased vitality. He can do little unless he is a vital man. His work is to vitalize, and a man cannot give what he himself does not possess. Like the Master, the preacher comes that men may have life, and that they may have it more abundantly. A preacher impoverished in his spirit, diminishes the sum of the spiritual power of the world. He must in all his nature be sensitive and life creating. If he cannot feel a thrill of joy, no one will be thrilled by any glad thing he says. If he cannot suffer an agony, no heart will be pierced by any tone which his voice can utter. A preacher must be intensely human. He must be rich in laughter and in tears. He must be able to rejoice and weep, to entertain those mighty hopes which make men feel they are immortal, and to burn with those flaming enthusiasms which the elect of God in every age have known. The preacher must avoid all courses of life which lower his vitality and cause a shrinkage of the capacities of the heart. Humanity must throb full volumed in him. No man can keep himself alive by saying true and lovely things. He must live and love and suffer. He must purchase with his blood the church for which the Messiah died. He must fill up that which is lacking of the afflictions of Christ.

Only a man full of life dares to be himself. Emaciated men are timid, and men stunted by living exclusively with books dwindle into shadows and echoes. It is when one's life is merged in the

life of the race, and the tide of humanity ebbs and floods in one's veins, that one enters into the experiences of a son of the Highest. Every soul is original. There are no duplicates in the world of personality. Every man possesses a combination of traits and talents never before approximated, and never to be repeated. Every preacher is original who dares to be himself. It matters not that he is ordained to preach truths that have been preached already ten thousand times. The words of the New Testament are ancient but not antiquated, its ideas are antique but not archaic, its principles are venerable but not out of date, and the one thing needed to cause the words to burn, the ideas to glow, and the principles to grip, is a preacher who has become a new man in Christ. The oldest commonplaces are no longer trite after they have passed through the red blood of a man redeemed. The preacher who preaches the old doctrines out of his own heart, will find men listening to him as men listened to Paul and Barnabas, and although men have been long familiar with the words, they will go home saying, "We have never heard it after this fashion."

A man who thinks and works and grows is always interesting. The secret of an extended pastorate is a growing man. Young men are sometimes daunted by the fact that all the truths of Christianity are wrinkled and gray-headed. The Christian preacher is ordained for the proclamation of commonplaces. Brotherhood and service, love and forgiveness, hope and mercy, who can make these verbal bones live? Only a living soul can do it. A man half dead cannot do it. A man with a shrivelled heart cannot do it. Only a man in whom Christ dwells richly can give sparkle to the trite, and immortal freshness to things that have lost their bloom. The Old World needs an old gospel. Many things that are new are not true, and all things that are true are not new. The Old World tragedy goes on as from the beginning, and there is no remedy but the one that is old—"Jesus Christ, the same yesterday, today, and forever," the old, old story of the changeless love of the unchanging God. It is a commonplace, but it comes with the startling flash of a new revelation whenever spoken by a tongue which throws into it the fresh joy of an understanding and loving heart. It is the man that makes the sermon. The man is the sermon. That is why it is impossible to print a sermon. No sermon has ever yet been printed. We print the words, but the words are nothing but the skeleton, and the spiritual body of the sermon is the personality of the man. One cannot account for Peter's power on the day of Pentecost by reading the

(Continued on page 406)

Another Model Church Selection

A Description Of The First Methodist Episcopal Church, Edmond, Oklahoma

By Henry E. Tralle

How much of a church can be built for fifty thousand dollars. The judges in the CHURCH MANAGEMENT competition, after a process of selection and elimination picked this church as offering the best value in that class. We are sure that as you study the plans you will feel that the decision was well merited.

THIS building was adjudged by the committee as the best of those of which plans were submitted in the \$50,000.00 Class in the CHURCH MANAGEMENT competition.

The plans of this building as here shown are illustrative of the fact that it is possible for a comparatively small church with limited means to secure a building that provides assembly-rooms and classrooms for religious education, and rooms for Christian recreation, as well as for preaching and worship.

The total cost of this building, including organ and furnishings, was a little less than \$50,000.00. Allowance, of course, must be made for the fact that building costs are considerably lower in the South than in the North. This building would have cost probably at least \$75,000.00 or \$80,000.00 anywhere in the North or East.

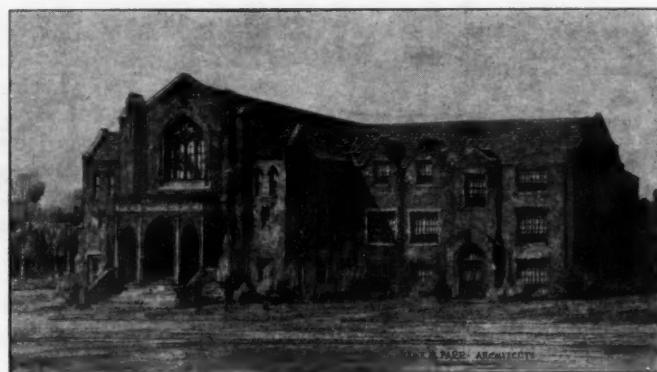
It should be understood that the fact that the plans of this building were awarded first honors in its class does not mean that they received the unqualified approval of the members of the judging committee, as will be seen from the following extracts from their comments on the plans:

"The front facades of the auditorium could be greatly improved."

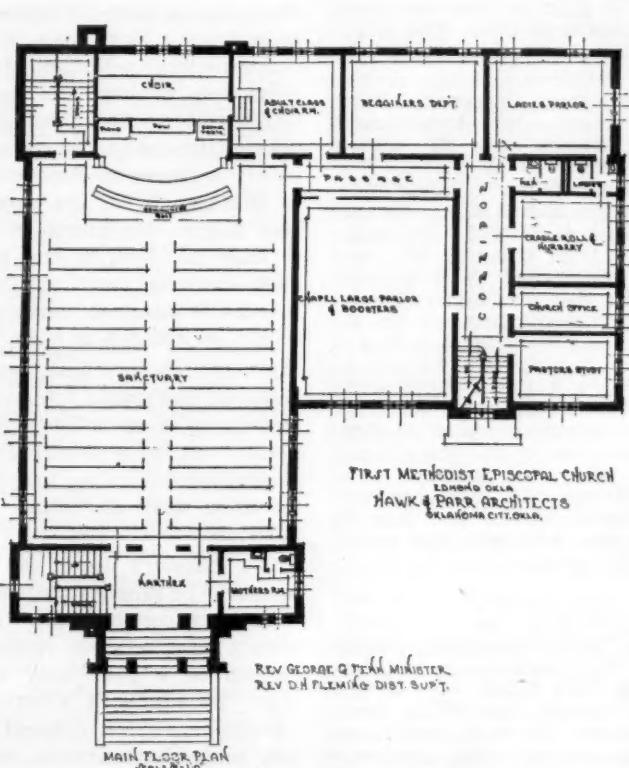
"The religious educational facilities seem to be adequate and well laid out, but the classroom doors should be at the corner of the room rather than to break into the center of the wall of the room. This would allow space for blackboard or pictures on the wall of the classroom opposite the window."

"The ground-floor plan seems to show some movable partitions and some open-front, part-rooms. These are never desirable, and they could have been avoided in these plans with a more experienced and skilful handling of the spaces."

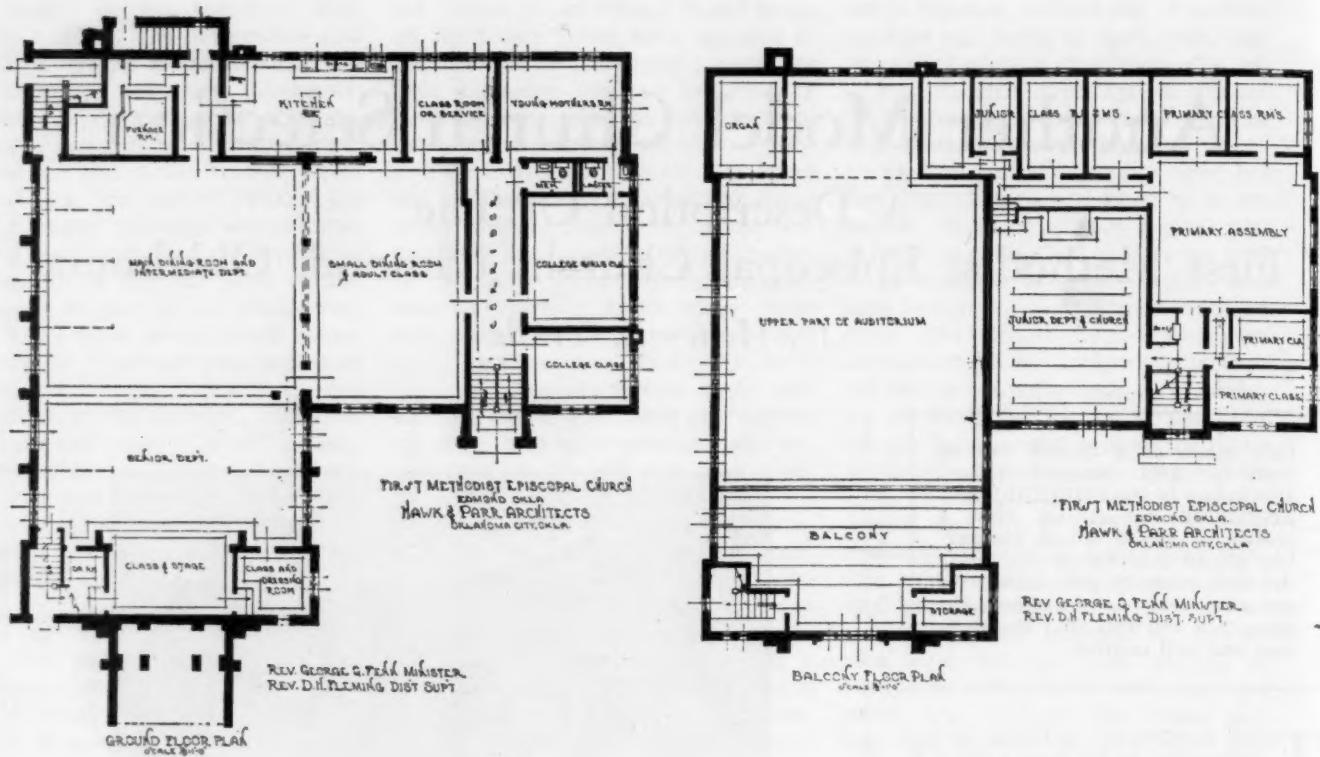
These adverse criticisms do not alter the fact that the plans shown are on the whole good and in harmony with the newer ideals. Instead of a single-unit structure, with only one large room for preaching and worship, we have here a



First Methodist Episcopal Church, Edmond, Oklahoma



Additional Plans on Next Page



three-unit structure making provision also for religious education and Christian recreation.

The building is fairly entitled to be classed among the better buildings that have left far behind the old "Akron plan" that provided for the Sunday school a single large room with surrounding "stalls" on the main floor and in gallery.

The building was planned and designed by J. O. Parr, of Hawk and Parr, Architects, Oklahoma City. The architect's plan was based on sketches furnished by the pastor.

The pastor, Rev. George Q. Fenn, writes as follows: "Our church auditorium with balcony seats 360, with a possible additional 70 in chapel. The school portions of our building were planned to accommodate 550 for Sunday school and week-day school. The building is of red brick trimmed with cast stone, and was erected by Stephenson Brothers, on a cost plus basis. We are using Truscon steel casements in the ground floor and educational unit, and stone tracery for the big window in front. We have a Dolan combination heating and ventilating plant with cage blower. The winter capacity is 10,000 cubic feet per minute, and the summer capacity is twice that amount. The partition between the sanctuary and chapel will be permanent with gate up to thirty inches, with Masonite panels rising straight up above that."

"Yes, New York is stimulating to the artist. But its stimulation is so incessant that the fine cutting edge it first gives to the faculties soon wears down. To live with it, the true artist must retire into his memory, creep into some secret cranny of the mammoth walls to shut himself up alone with the work he has planned."—*The Saturday Review of Literature*.

If the Minister Must Write

(Continued from page 398)

important. Here, manuscript is often prepared even more poorly. Every church should have a publicity agent who knows what news is, and how to write it. There is increasing today a tendency to make the news columns means of adulation and extreme statements. A man from another planet would surely think, upon looking them over in any given denominational periodical, that all ministers were wonders and that the millennium had suddenly come in all localities simultaneously. To make news items merely a means of flattering ministers or churches is, in the long run, very poor policy. No church should expect to have an item in the paper every week—or even every month. Nothing that is not genuinely unusual or helpful should be included in such items.

Articles on practical plans, society problems, and special subjects should ordinarily go to an undenominational periodical dealing with such subjects. No denominational paper has much space for these ways of working or unusual methods.

The minister's use of the pen should ordinarily be simply a constructive hobby—he can expect little glory or financial reward from religious journalism. But he can do a good work in his local field. He can write effective bulletins, advertising, sermon synopses, local articles, or perhaps branch out into the field of secular, cultural journalism. His main value to religious journalism lies in his constant effort to give others his

experiences as he tries to bring the best in religion, science, philosophy, and education to his people, and watches their reactions to his ministry. He is always meeting fresh situations in real life, and this subject—and its value—will never disappear from the pages of religious periodicals.

Helpful suggestions, therefore, might be confined to these: Look at your field, your people, your ministry. Look at the existing fields which will handle your expressions. Look into your own heart. Look again at your manuscript! Finally, don't be surprised at what ensues!

The Date of Easter

Ever since the days of the Apostles, Easter has been observed by the church. Very early a dispute arose as to what day should be observed. The Christians of the Eastern Church held that it should be the day of the Jewish Passover: those of the Western Church, the Sabbath following, since Christ arose on Sabbath. The difference in time amounted often to a week, occasionally to a whole month. The dispute grew bitter. At length Emperor Constantine summoned the celebrated Ecumenical Council of Nice, 325 A. D., to settle this and other vexing questions. Here is the rule then passed, which has ever since regulated the date of Easter: 1. The twenty-first day of March shall be accounted the Vernal Equinox. 2. The fourteenth day of the moon, happening on or after the Vernal Equinox, shall be taken for the full moon of Nisan (the date of the Passover). 3. The Lord's Day next following that full moon shall be Easter Day. 4. If the full moon happens on Sabbath, Easter shall be the Sabbath after.

Publicity For The Minister

II.

By William H. Leach

NOW that John Jones has been installed at the Memorial Presbyterian Church he must face the matter of publicity in a different way. As a matter of fact, he would be very glad if the burden of publicity could be removed from his own shoulders and placed on a committee of some individual. There was a publicity committee in the church and that made his problem even more acute. Nothing can so impede progress as a committee which is not functioning and doesn't know how to function.

There is a place for a publicity committee. But the way such committees function in many churches makes them worse than useless. If it is a one-man, committee and that one man has ideas, it will be an improvement over the average committee of three or five.

If there is a committee its work should be the mapping of a program of publicity and not the execution of it. The idea that you must get three or more people together before a newspaper announcement can be made is ridiculous. No three people can agree as to what a news reading notice should contain, and while the debate is going on the paper will be printed and distributed. A publicity committee is a valuable organization if it knows how to draft a program of publicity, and then assigns each item of work to one of its members, or all of its work to a good publicist. But to attempt to produce news publicity over a committee table is difficult. That is the reason why nine times out of ten the preacher must get out and secure his own publicity.

I can illustrate this with an actual instance in a church I visited. A publicity committee was organized. One of its tasks was the preparation of the weekly calendar. The minister secured copies of calendars from many churches and the men and women spent an evening studying them. As their deliberations went on, the committee not alone selected a style and type, but they also selected the order of service which they thought most attractive. And here is the way the matter was settled.

One of the men had an office next to a printer. He was appointed to place the work and deliver the copy to the printer each week. The minister was to

write it. Having written the copy he was to deliver it to the committee man. He was, in turn to give it to the printer. When the work was completed it was to be delivered to the church. Now if you can figure out a worse way to do this, try it. Having once decided that the minister must write the calendar and it has pretty nearly got to be done in his office, a direct contact with the press will expedite matters, give a better check up on the quality of the work, assure delivery. All this complex arrangement did was to give a laymen a routine task which he accepted as a matter of duty but for which he was unfitted.

Facing the facts in his situation, John Jones decided that the best thing to do was to try and add his own personality to the publicity committee, show them their task, and do enough work by himself to get publicity for both himself and his church. So he called his committee together. When they came to the meeting he laid before each one a discussion sheet which indicated the lines of publicity possible. They were to lay the policy.

MEMORIAL PRESBYTERIAN CHURCH Publicity Program

This is not a recommendation to the committee but merely a brief for discussion. The committee must decide just which lines of publicity are to be used.

1. Weekly Calendar
2. Monthly Paper
3. Direct Mail
4. Every-Member Canvass
5. Newspaper
 - (a) Downtown
 - (b) Community
6. Paid Advertising
7. Bulletin Board
8. Billboard
9. Hotels and Clubs

With these definite suggestions before it, the committee was enabled to do something it never had done before. It reached a definite policy on various matters of publicity. I shall indicate just what it did.

1. Weekly Calendar. The committee decided to spend the same amount as before. The copy was to be prepared in the minister's office, and he was made responsible for its execution.

2. Monthly Paper. It was agreed that this project should go over for another year.

3. Direct Mail. The committee asked the pastor to prepare a program for direct mail publicity with samples of material and appeals, and agreed to spend one evening in discussing its possibilities.

4. Every-Member Canvass. The committee agreed that until the committee on every-member canvass asked its aid, all publicity regarding that should be with the committee on canvass.

5. Newspaper. The committee felt that newspaper publicity is a very important item in modern church life. One of its members was appointed to see a young man in the congregation who was engaged in professional publicity work, to see if he could handle this as a voluntary service.

6. Paid Advertising. A modest amount was apportioned. The committee felt that a card should be carried in the downtown dailies. The community paper made no charge for the insertion. No plans were made for big display purposes.

7. Bulletin Board. The committee felt that the outdoor bulletin board had been used as much as it could be. One of the members volunteered to make any changes which the pastor wished each Monday afternoon.

8. Billboard. The committee felt that this was a matter for a cooperative movement, and did not feel that it should take the initiative in the matter.

9. Hotels and Clubs. The committee ordered the printing of a very attractive wall announcement which was to be framed and offered to the near-by hotels, lodges and clubs.

John Jones had done a great deal in that one meeting. He had sold his committee the idea that it was to formulate a program, not merely write notices. He had gotten a definite decision regarding the responsibility of the Sunday calendar and the every member canvass. And he had sold them the idea that a publicity man was the one to take care of the publicity. There still remained the meeting for the direct mail consideration. And this was a project which was big enough to challenge its attention for the night. And there was personal influence which must be used to keep his name constantly tied up with the publicity of the church.

The direct mail program is a matter to be considered by itself. But I want to add to this article some of the items in his personal program which helped keep things alive. He was very fortunate in securing the young man to handle the church publicity without cost. Together they worked out a program of releases. John Jones suggested that

Can A Minister Speed Up?

A Minister Challenges Our Editorial

(I started this thing. But I admit that I can't finish it. It is up to you, minister readers. Maybe our correspondent is right. On the other hand, perhaps some have found methods for speeding up reading, sermon production and other ministerial tasks. Editor.)

I HAVE for some time read your magazine with great interest and satisfaction. As a matter of fact, we have been greatly helped by the practical suggestions which it brings to our office, but in the current issue you have an editorial which I feel is so far from the truth that I must reply. I refer to the editorial, "Keeping Ahead of the Game". In this you speak of the duties of the modern minister and you rightly say that there are many calls that tend to interrupt his study. You speak of keeping "physically fit", "of a golf bag as a good physician", "common sense in diet", all of which are very good, but when you say that "the principle of study for six mornings out of the week may become a fetish which will work more harm than good", "it is possible for the minister to speed up his study just as a production is speeded up in a factory", you are questioning one of the most sacred institutions of the Christian Ministry.

when the first stories were taken to the papers, he accompany his publicist to meet the editor. That was agreed. That was one of the most profitable two hours he ever put in. He saw just how a great daily newspaper is handled. He saw the pressure the editors and copy writers work under. And they saw him. When a few days later he had occasion to call the paper, he felt that he knew the man he was talking to. And when the editor said, "Yes, Dr. Jones, what is it?" he felt that he was talking to a friend.

This contact with the press meant a great deal to him throughout his ministry there. There was a mysterious disappearance in his neighborhood, and the reporter came to him for information about the man's habits. The reporters began to call up when they wanted comments on public items. Soon he found his comments listed with those of other men of city-wide reputation. He learned that newspapers have their dull days, and he thought that those were the periods he could get help.

He found that in the summer months most preachers are away, and the papers do not have as many sermons to print. He decided it was a good idea to use the papers in that period. And he made a most interesting discovery that by returning to his pulpit the Sunday before Labor Day he could capitalize big space. The papers were eager for sermons dealing with labor conditions, and most min-

It will be a sad day for the church when this modern craze for speed enters into the preparation of preaching. One needs only to study the topics of many of our modern sermons to be convinced that already this is what has happened.

It is hard for me to understand how, the study period, four hours every morning for five mornings, twenty hours in all, (of course a minister is entitled to one day off), could possibly be shortened and expect a man to preach interesting sermons.

It is very true indeed that Doctor Jefferson may write a sermon in a single morning, but I am sure that Doctor Jefferson would be the last man to recommend that a sermon be prepared in a single morning.

You will also note if you will study carefully that quotation of Doctor Jefferson, from which you quote, he says, this must be done "in order that he may have more abundant opportunity to work upon himself". Surely Doctor Jefferson does not mean that all of this work upon himself "is to be done outside of the study". Rather it is right there where much of our power is lost. In Henry Nelson Wieman's book, "Methods of Private Religious Living", Mr.

isters who had the habit of big space were out of the city.

John Jones had a church of reputation and he decided to keep his name tied up with it. No false modesty kept the name of his predecessor on the outdoor announcement. His name appeared on all the church publicity. Every church notice which went to the press has the item, John Jones, Pastor. This personal publicity was life to him and he sought it.

He also knew the value of appearing before local and civic groups, lodges and other organizations. The matter of speaking engagements is something one should go into carefully. John Jones knew that it was not the matter of many engagements, but of having something good to say when he got there. He wanted these groups to say when they were considering him, not, "It will be easy to get Dr. Jones." He wanted them to say, "Dr. Jones will have something worth while if we can get him."

And there was one other field of personal publicity which he sought. That was the denominational publicity. He attended meetings of his Presbytery and took part in its programs. He was ready to serve on its committees. Soon the fellow ministers learned to respect his judgment and to seek his counsel. Interdenominational participation offered the same opportunities for fellowship with his brethren of other denominations. John Jones was getting on.

Wieman says, "Everyone of us, even the reformer who is so sure of himself and his plan, must undergo personal reconstruction before he is fit to reconstruct society. . . . Shall any of us venture to go forth to reform society and serve our fellows without resorting to rigorous practices for attainment of insight, equipment and reconstruction of ourselves?" Mr. Wieman concludes by stating that such preparation for our task is made in the solitude of worship.

"Speeding up" is a phrase that should not be allowed in the study. To speak of cutting down the hours of study to American ministers is ridiculous. We need a lot of advice, but we do not need to be urged to shorten the hours of study. In your editorial you speak as if the minister of today was constitutionally different than the minister of fifty years ago. Well, he may be different in a great many ways, but I doubt very seriously whether he is any different in his ability to prepare himself for preaching and in his capacity to receive that Spirit which makes him a power in the pulpit and a blessing in his parish.

Look at some of the peers of our pulpits today, I think without an exception the men who are great preachers are men who have and do spend their mornings and often part of the night in preparation for their ministry. Ask Doctor Fosdick and Doctor Harris E. Kirk and others.

Quoting Doctor Harris E. Kirk: "Always let your people know that your morning hours are sacred. Do not fritter away your time. You respect your study hours, and your people will leave you alone. This has been my experience". (This quotation is from the December copy of CHURCH MANAGEMENT.)

No, it just can't be done. The minister who cannot say, "no", to those of his community who would take him from his study in the morning cannot hope to serve his congregation efficiently. As a matter of fact, no minister has a right to give time which belongs to his congregation to individuals who would interrupt his study hours. To be sure there are exceptions and there are times when we must leave, but we all know that to have a rigid rule for ourselves in this respect will safeguard those sacred hours.

You speak of the minister "speeding up his study, just as a production is speeded up in a factory". Sermons are not made like automobiles and radios or aeroplanes. Sermons are born. You might as well speak of speeding up the hatching of chicks by modern methods of incubation as to speak of speeding up that study which is responsible for the sermon.

Yes, a man can read a book in half the time it used to take him and he ought, but that still does not solve the problem of time in the study. Sermons are born out of experience that come to men who have learned to "wait upon the Lord."

In my ten years of experience in the ministry I have observed that the man who does not have time, lots of time to read and re-read, to meditate and to wait upon God in the quiet of his study, does not move men.

WM. F. HELDSTAB,
Ludington, Michigan.

ATTENDANCE LOYALTY

The Federated Church at Whitewater, Kansas, B. W. Sinderson, pastor, recently distributed a calendar to encourage an individual check up on church attendance. We reproduce it here thinking it will give other ministers a valuable idea.

THE FEDERATED CHURCH
OF WHITEWATER

"The Friendly Church".

B. W. Sinderson, Minister
Whitewater, Kansas

MY PERSONAL RECORD

I have attended the regular Sunday Services of MY OWN CHURCH for the year 1929 as marked (X) below:—

JANUARY			FEBRUARY							
6	13	20	27	A. M.	3	10	17	24		
				P. M.						
MARCH			APRIL							
3	10	17	24	31	A. M.	7	14	21	28	
					P. M.					
MAY			JUNE							
5	12	19	26		A. M.	2	9	16	23	30
					P. M.					
JULY			AUGUST							
7	14	21	28		A. M.	4	11	18	25	
					P. M.					
SEPTEMBER			OCTOBER							
1	8	15	22	29	A. M.	6	13	20	27	
					P. M.					
NOVEMBER			DECEMBER							
3	10	17	24		A. M.	1	8	15	22	29
					P. M.					

Coming together is a Beginning
Keeping together is Progress---
Working together is SUCCESS

THE "GO HOMES" SPEAK

The Union Avenue Christian Church of St. Louis has been conducting a survey to find why Church School pupils do not stay for the church services. In a recent issue of *Our Church* it gives a list of reasons offered by some adult members of the school.

No reason. I expect to correct this.
Small child.

Sickness in family prevents.

Rest of the family go home. I follow line of least resistance.

Haven't yet created the habit.

Two church services are too long.

Children and home duties make it difficult.

Usually visit our parents in the country.

Prayers at communion table are too long.

I am foolish enough to go home and cook dinner.

I do not like church as well as church school.

A Practical Solution of the Wednesday Evening Prayer Meeting Program

By George Swann, Louisville, Ky.

I HAVE SUFFERED much from the prayer meeting problem. I have never yet met a preacher who hasn't. It is possible, by a tremendous drag-net effort, to increase attendance at prayer meeting. But the effort will cost more energy and time and money than is spent on the Sunday services.

Just the minute a let-up comes, the prayer meeting crowd will fall back to the few faithfuls. Everything has been tried. Prayer meeting hour has, by some, been turned into a business meeting. This works for a while, but the old dead drag soon sets in.

The usual procedure in prayer meeting is the singing of songs that one has turned to so often that he dreads the ordeal. Then a reading, and a few prayers from the faithful, and a few talks—none of which are usually prepared.

The following solution occurred to me, and I put it into practice in my church here, and it has been tested long enough to be handed out as a worthwhile suggestion. I take it that in this strenuous age one needs a few moments of quiet worship during the week. I have instituted what I call a "Quiet Prayer Meeting." The success of it is based on four things as follows:

First, a table is placed in the entrance of the church. By it is a chair, and on it a registration book and pencil. Each worshipper registers his name in the book as he enters. This takes but a half minute, and it serves as a permanent record of those present.

Second, we have a printed program of prayer requests. I announce for these requests. Some are sent by letter; some are written and dropped into the plates on Sunday morning; some are given to me orally. For example, a wife requests prayers for her husband who is sick and losing his business. Again, prayers are requested for a young man just entering business. Again, prayers for one discouraged, and on the verge of suicide. Prayers that God will lead in the election; in handling the peace treaty; prayers for a sick person.

No names are put down on the program except in cases of severe illness or other cases where conditions will dictate whether names should be called or not. From three to ten of these requests are printed each Wednesday on a slip of paper, and serve as definite objects of prayer. Of course any worshipper is at liberty to pray for anything. This program may be printed, or mimeographed, or, in case of attendance ranging not above 30 or 40, the program can be made by carbon copy. This is the quickest and easiest way for average attendance.

Third, we have the church dimly lighted. A brilliantly lighted church would destroy the very idea. We have just

enough light by which to see the program.

Fourth, the organ plays softly during the period of prayer. This is forty-five minutes with us; from 7:30 to 8:15. We announce that there will be prompt beginning and ending of the time.

Worshippers come in any time during this period, and leave when they get ready. Some stay only five or ten minutes. A few like it so well that they sit in meditation and prayer until the whole period is over.

Let me repeat that I think the four things are essential to the success of this sort of meeting, namely, registration, definite written or printed program, dim lights, and soft music. The music might be left off, but it would help to lessen the power of the meeting to do so.

The freedom to come when one gets ready, and leave likewise is a source of success. I wish to say personally that this sort of meeting has been a great source of spiritual strength to me. I get as much out of it as I do the Sunday morning service. Just to sit in the dimly lighted church, and pray quietly for definite things, and to meditate, with no one to talk to you, or disturb you, is a source of real worship. I might say that there is no talking, not even greetings in the church, unless it be just a smile or nod of the head as one meets another.

We began this type of prayer meeting the first of July, 1928. It has run straight through the six months; even during August vacation; and it has averaged three times the attendance that we had under the old type of talk and sing meeting. Attendance has run as much as six times the old attendance. People are coming whom I never saw at prayer meeting before. Some have not missed a night during the six months it has been running.

I think that it is a real prayer meeting. There are no songs, no talks, no audible prayers; it is just an hour of prayer. I like it better than the Catholic way of keeping open house because it offers a definite hour of prayer. In this strenuous age, I believe that such a meeting can do great good, so I pass it along. If one would work it up, and train the people just how to enter into it, I believe that the response would be marvelous.

"After a considerable inquiry among Illinois farmers, the investigator found that farmers who are church members are more friendly to pure milk campaigns, more willing to have their herds tested, quicker to place the general before their private interests, than the average in their communities." — *The Christian Century*.

Building the Builder

(Continued from page 400)

report of Peter's sermon, nor can one account for the effect produced by any of the kings of Christian speech by a study of what the reporters have preserved. Not what the preacher says but what he is—this constitutes the sermon.

To preach with the power of Christ one must have something of the heart of Christ. He is meek and lowly of heart. Humility is the queen of the Christian virtues. In the list of the Beatitudes it is Humility to which the first crown is given. Unless a man becomes as a little child, he cannot enter the kingdom of heaven, and unless he remains a little child, he can make no progress therein. The man who is always teaching must be evermore a learner. Since he must give many his voice, he is under bonds to lend every man his ear. There is no one by whom the preacher cannot be taught. Everybody knows something which the preacher has not yet learned. Those who teach must never cease to be pupils. The constant repetition of the same words has a tendency to ossify the organs of intelligence, and also to close the doors of the heart. The work of laying down the law to others sometimes leaves men dictatorial and unteachable. A preacher who has nothing to learn is a man who can do little in the building of the church. He has lost the child heart, and must get it again before the child-loving Christ can work through him.

In a word, the preacher must obey. There are subtle and inexorable laws under whose sway the preacher does his work, and every act of disobedience subtracts from his power. Laziness, cowardice, vanity, impatience, untruthfulness, envy, ambition, hypocrisy, meanness—are those not sins which eat into the lives of preachers and work havoc in the church of God? The Jewish church was wrecked by the spiritual deterioration of its leaders, and so also was the Mediaeval Christian church. Christendom in the eighteenth century was dark, largely because of the unfaithfulness of Christian preachers. Who knows how much of the weakness of the church of today is due to the disobedience of those who preach the gospel? What a stride forward the church of God would make if only the men in the pulpits were more Christlike men. It is a stroke of spiritual genius in Bunyan's immortal allegory, the placing of a path to hell starting near the gate of heaven. If Judas fell to perdition from the very arms of Jesus, let any man who thinks he stands take heed lest he fall. The preacher must subject himself to rigid and continuous discipline. He must walk the way that is narrow. The gate that opens into pul-

pit power is strait. Every moral delinquency reports itself in his accent, every secret sin comes to judgment in his preaching. "What you are speaks so loud"—says Emerson—"I cannot hear what you say." It is the preacher who is the sermon, and it is this sermon which the world remembers. The texts spoken in the pulpit are soon forgotten, and so are the ideas, and also the illustrations, but the spirit of the man who preaches the sermon passes into those who listen, and lives on in them after the preacher's lips are dust. For Christlike men in all her pulpits, the soul of the church pleads with God night and day.

We have been thinking of how the preacher builds the church, let us not forget how the church builds the preacher. The church is the preacher's school in which he learns his lessons. The church is the preacher's hospital, in which the preacher's maladies are healed. The church is the preacher's battlefield, on which he learns to fight the foes of God and man. The church is the preacher's home, in which he gains the Christian virtues and comes into possession of the Christian graces. It is while he is knitting the hearts of men together that his own sympathies are expanded and his own affections are enriched. In planning for the church he cultivates his mental faculties: reason, foresight, discrimination, judgment, imagination; and in working out his plan he develops the graces of the heart: longsuffering, patience, gentleness, goodness, temperance, and meekness. In sacrificing for the church, he drinks of the cup of which the Master drank, and comes at last to bear in his body the marks of the Lord Jesus. Out of the church, texts and ideas come for the building of his sermons. Out of the church, illustrations come, simple and natural and illuminating, after the fashion of the illustrations of Jesus. The church is the preacher's guardian angel. It bears him up, and keeps him from dashing his foot against a stone. The vision of the church checks him when tempted to enter on downward courses, and braces him in his shadowed hours. Her majesty holds him upright, her dignity makes him strong. The greatness of the privilege of working for her shames him out of cheap ambitions and thrills him with desires to be a nobler man. Through the church Christ reaches his hands, moulding him. Master and servant work together through the laborious and glorious days. The preacher learns to love Christ through the church. The preacher preaches to the church, and the church also preaches to the preacher. It breaks the bread of life to him. It teaches him and admonishes him. It gives him his theology. It inspires him and consoles

him. It trains him and it disciplines him. It administers to him the sacraments. It is the servant of the Lord, and it does what the Lord himself cannot now do. Christ exists no longer in the realm of space and time. His home is in the realm of spirit. But his church exists in the temporal and spatial world, and through it he communicates with those who love him. To serve the church is serving him. To love the church is loving him. He accepts this love and service, and through the church there flows back to those who serve and love him the fulness of his grace and benediction.

The church teaches the minister to pray. No man needs to pray unless he is engaged in an impossible undertaking. Not unless he is attempting to do that which is beyond the human, is he likely to throw himself back into the arms of God. The man who strives to build the church works at a task demanding strength transcending human limits. "Who is sufficient for these things?"—this is the question which keeps ever sounding through the chambers of the heart, and the answer is: "Our sufficiency is from God." A builder of the church is of necessity a man of prayer. The church brings him again and again to his knees. The heights and depths of prayer are never known until one carries on his heart the sins and sorrows of the Christian people. The vastness of the work awes and humbles the most successful of Christ's servants. It was when Paul thought of the work to which God had called him that he described himself as the least of all saints. To him the church was a medium of revelation. In it he saw reflected the manifold wisdom of God.

The preacher, then, in working for the church works for God. To do his work he must be a man of God. To have power with men he must incarnate the spirit of the Son of God. When he does all things through the Christ who strengthens him, he will find himself following in the footsteps of the first great preacher, and will, like him, be willing to suffer the loss of all things that he may gain Christ and be found in him. He will have but one ambition, "to know Christ, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death, if by any means he may attain unto the resurrection from the dead."

"Since God first spoke to man the rules for the true life have not been changed. All that has happened is that we have to play our part in other circumstances."—*The Expository Times*.

"The truth is that men avoid the presence of death as much as they can; they pretend it is not imminent; they swagger and shrug their shoulders as if they were going to live forever."—*The Drifter, in The Nation*.

A Service Of Installation Of Officers In Non-Liturgical Church

By J. Richmond Morgan

Reverend Brother:

I present to you for public installation these persons who have been duly elected by popular vote to office in this church.

(Presentation made by Senior Deacon or Elder)

This is addressed to the friends and members of this Church:

These persons have been presented to me for installation into office in God's Most Holy Church. If anyone can give sufficient reason why all or any one of them should not hold such office, you are now invited to register your objection.

This is addressed to those applying for Installation:

If any of you know of any reason why you should not hold office in God's Most Holy Church, I charge you now to confess it, as I remind you that you are acting under the open eye of heaven and that "Thou God seest Me."

(No objection being raised we proceed with Installation.)

Let Us Pray:

Almighty God who made Thy Son to be the great head of the Church, and ordained some to be apostles and some evangelists, and some pastors and some teachers, honor with Thy Spirit the service in which we now share, and reveal to us the message it attempts to teach.

As we humbly accept ordination to the various tasks of Thy church, may we indeed become workmen that need not to be ashamed: faithful leaders of Thy people: watchful guardians of the fold: true followers of the Shepherd who giveth His life for the sheep.

Hear us as we pray in the name of our Lord and Master, Jesus Christ, to whom be glory and dominion now and forever, Amen.

Hymn—"Bow down Thine Ear, Almighty Lord!" Mendon.

Psalm 67

God, be merciful unto us, and bless us; and cause his face to shine upon us:

That thy way may be known upon the earth, thy saving health among all nations.

Let the people praise thee, O God; let all the people praise thee.

O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth.

Let the people praise thee, O God; let all the people praise thee.

Then shall the earth yield her increase; and God, even our own God, shall bless us.

God shall bless us; and all the ends of the earth shall fear him.

Luke 12:35-38

Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Acts 2:41-48

Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul; and many wonders and signs were done by the apostles.

And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.

And they, continuing daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Acts 6:1-8

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor,

and Timon, and Parmenas, and Nicolas a proselyte of Antioch; Whom they set before the apostles; and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen full of faith and power, did great wonders and miracles among the people.

Dearly Beloved:

It is recorded in the "Acts of the Apostles" that when the early Church was growing and the number of the disciples was multiplying, and the duties of the church so increased and so became diversified, that the church called its members together and chose men of good report, full of the spirit of God and of wisdom, to assist the ministry of preaching; and that the officers thus chosen by the church were set before the apostles, who laid hands on them and prayed, thus setting them apart in the presence of the Church to the duties of their honorable office.

In like manner this Church, having first sought the guidance of the Divine Spirit, has chosen you to similar office to be associated with the brethren already in office, and with the pastor, to whom you are now presented for public consecration.

Therefore, we, the pastor and people of this First Congregational Church of Waterloo, Iowa, call upon you to give your undivided attention to this oath of your office, and publicly to swear your allegiance to it.

The Officers' Allegiance:

Trusting in Jesus Christ, the Great Head of the Church, I humbly promise him and this church, that I will be truthful to the extent of my ability to all known duties and responsibilities devolving upon me as an officer of this church. I will endeavor to be regular in my attendance, cheerful in my service, whole-hearted in my giving, openminded in my planning, patient in the face of trials, persistent in the face of difficulties, and Christlike in my fidelity to his service. I will seek by example and precept the promotion of Christian fellowship among all our members and the fullest extension of Christ's Kingdom in my own heart, in Waterloo, in America, and in the world.

You hear this oath of allegiance, do you now swear to it?

ANSWER: "I do."

This is Addressed to the Friends and Members of This Church:

We, the pastor and officers of this First Congregational Church of Waterloo, call upon you to give your undivided attention to your oath and publicly to swear allegiance to it.

Church Members' Allegiance:

Having chosen these officers to guide us in the administration of the church, we, its friends and members, do now pledge our loyalty to its work and PROMISE our consideration of the plans and our friendly co-operation in the service which may be suggested to us.

We acknowledge our duty and declare our determination to pray for all our leaders and to share with them in the inspiring responsibility of has-

tening the coming of Christ's Kingdom. To this end we will joyfully seek to build up our church, and to win men and women to the knowledge of God in Jesus Christ.

You hear this oath of allegiance; do you now swear to it?

If so, answer: "I do."

Duties of Officers:

This is addressed to the deacons, deaconesses, and church school superintendent. It will be your duty to assist the pastor in administering the ordinances of the church, to advise on all spiritual matters, to attend to the discipline of the members of the church, to assume responsibility for leadership of meetings, when necessary, to represent the church in intimate association with the pastor, to lay plans for the adequate instruction of our children and young people in high and holy things.

This is Addressed to the Trustees and Officers:

It will be your duty: to conduct the temporal and business affairs of the church, to preserve its records, honestly handle its funds, care for its property with fidelity, and preserve this house for the sacred uses for which it was dedicated.

The Charge:

You are charged to remember the solemn instruction of the Apostle that a church officer should be: serious, dependable, not double-tongued, not given to luxury or over-love of money, the faithful husband to his wife, ruling his own house well, blameless and of good standing, so that in the exercise of your office you may gain great and charitable boldness in the faith of Jesus Christ.

Do you promise thus to live and faithfully serve the Church, the Lord assisting you?

If so, answer: "I do."

Believing these people to be worthy of these holy offices, this church has called them to its honorable service, and as in the days of the Apostles, those who had been chosen were presented before the church to the Apostles, who offered prayer on his behalf, so now let this church pray for the blessing of God upon them in the work to which they are now ordained.

Prayer of Consecration:

Almighty God, who in divine providence appointed the varied ministries of Thy church, and didst inspire Thy Apostles to choose their first assistants, mercifully regard these thy servants now called to like office in this church. So replenish them with Thy truth, and adorn them with purity of life, that both by word and good example they may faithfully serve Thee in their various tasks, to the glory of Thy name and the edification of Thy church.

Give them the courage to live the gospel of the coming Kingdom of God and insight to see the doom of all that resist it. May they always be faithful to the needs of the people, and in losing of their own life may they find the life that is life indeed.

Gracious Father, accept these Thy servants into the office of Thy church. Grant to them clearer and fuller

Dramatic Vespers

Frank Ellsworth Bigelow at the South Congregational Church, Newport, New Hampshire, used three Sunday afternoons in January for what he called

Literary Vespers. The services were based upon dramatic readings which were suitable for the hour of worship. The display announcement, taken from the Sunday calendar, will show its possibilities.

A SERVICE THAT'S DIFFERENT!

LITERARY VESPERS

Not a Sermon, But a Play

An Organ Prelude. The Reading of a Modern Religious Drama

NEXT SUNDAY IT IS:

"WHAT MEN LIVE BY"

A dramatization by Virginia Church of the story by Count Leo Tolstoi
(By permission of the Walter H. Baker Co.)

SOUTH CHURCH . . . 4:00 P. M.

A COMMUNITY SERVICE
Solves the Sunday Afternoon Problem

knowledge of the things that are eternal that they may speak with confidence of those things. Wilt Thou nourish and quicken their faith in Thee and the values of the church, that they may increase the faith of those who called them to their high and holy calling. May they know the grace of the Savior Christ because they have concerned themselves with the sins and sorrows of their fellows. May they speak of Thy Spirit only as those can speak who live in the constant sense of the Spirit's quickening power. Like the Master to whom they swear allegiance, may they earn for themselves the splendid reproach of being the friend of publicans and sinners.

Make them, O Lord, to be modest, humble, and constant in the ministration of their duties. Make them ready to observe all Spiritual Discipline and always knowing the testimony of a good conscience, may they lead this church to the achievement of those things which will hasten the day when Thy Kingdom will come and Thy will be done on earth as it is heaven. Amen.

Benediction:

May God bless you in these responsibilities, and make you faithful in all your respective offices; may you be faithful stewards over these few things, and in the end be made rulers of many things. And may the church be prospered and God honored by your fidelity. Amen.

You will now take your places among your fellows as the duly ordained officers of this church for the year 1929.

Sing: "Lord, speak to me that I may speak." Holly.

SUCCESS WITHOUT PULL OR INFLUENCE

You will remember that in 1900 the

bosses of the "Old Guard," Senator Platt and Senator Penrose, wanted to retire Mr. Roosevelt from public life, so they shelved him in the vice-presidency. Roosevelt protested with vigorous and picturesque English against thus committing political har-kari. Overborne by pressure from all sides, vowing that he would ne'er consent, and landed in retirement as the presiding officer of that group of genial elderly gentlemen who study the art of obstruction at the north end of the Capitol. Then came the assassination of McKinley, and Roosevelt became by accident the President of the United States, while his enemies ground their teeth in vain. But in 1904 Roosevelt ran for the presidency on the basis of a square nomination for that high office. On the night of the fateful second Tuesday in November, 1904, the returns came rolling in to the White House, and within a short time it was apparent that Mr. Roosevelt had been triumphantly elected. When convinced of this fact he strode across the room, greeted his wife, and said, "Well, my dear, we are no longer an accident."

There is something about that instinct of Roosevelt which should appeal to every normal man and woman. We seek advancement, and we seek it rightly. But when it comes, you will be at peace with yourself, and strong for your task, only if you feel that it has come, not by the accident of place, but by the attainment of your own unaided personality.

Charles Frederick Wishart in *The God of the Unexpected*; The College of Wooster Press.

"Instead of guiding our youth to understanding, we have been trying to stuff understanding down its throat by a process of forcible feeding, while professors stand by as policemen."—*Chancellor John G. Bowman, University of Pittsburgh in the American Magazine.*

Christ Is Risen*

An Art Interpretation Of The Easter Message

THE entire study may be read or memorized as desired. Those participating should arise before speaking.

PLACE—The chancel of the church, or pulpit-platform, with simple decorations. The chairs should be arranged in two groups facing each other at a slight angle, leaving the center open. The Leader should sit, or stand, at the rear center in directing the service of worship. During the presentation of the Picture Study, he should be seated at left-front.

LEADER—The Minister of the church, the Director of Religious Education, the Superintendent of the Sunday School, a Teacher, or some other person having a vital personal interest in the purpose of this program should be chosen as leader.

PARTICIPANTS—The study may be presented by twenty-five persons, though fewer may be used if more than one part is taken by the same person. The participants may represent various classes and groups throughout the church, or they may be selected from a single class, preferably in the Young People's Department.

COSTUMES—No costuming is required; simplicity in dress for the occasion is very desirable. All display which might divert attention from the Picture Study should be avoided.

PREPARATION—All participants, even though the parts are to be read, should study the materials until they are perfectly familiar with both words and meaning. A single rehearsal at which the purpose of the study is presented and all questions about the program discussed, will go far toward securing an effective presentation.

Because few large canvasses portraying the subjects of these studies are available, it will probably not be possible to arrange for unveiling and displaying the Pictures where the entire congregation may view them.

Stereopticon slides may be secured. If this is done it is advisable to illustrate other parts of the program, such as the hymns, as well.

The most satisfactory method is to provide each member of the congregation with miniature copies of the pictures, at the beginning of Part Two of this Service. These may be secured from the publishers of this Program in size $3 \times 3\frac{1}{2}$ inches for \$1.00 per 100. The pictures may be taken home and thus serve as reminders of the message contained in the Art-Study. The Service under this plan may be presented equally well in the daytime or in the evening.

THE PICTURE STUDY

I. The Scripture Narrative.

LEADER: (*Standing*) Jesus was crucified at nine o'clock Friday morning, April 7th, 30 A. D. He died six hours later. His body was taken from the cross and buried in the tomb of Joseph of Arimathea before six o'clock on the same day.

This tomb was hewn out of solid rock and was closed by rolling a huge stone across the entrance, upon which a seal was fixed. A guard of Roman soldiers was then placed about the tomb to prevent the body's being stolen by the disciples of Jesus.

When Mary Magdalene and Mary the mother of James and Salome came to the tomb early on the following Sunday morning to anoint the body with spices, they were amazed to find the stone rolled away from the entrance of the tomb. The tomb itself seemed empty! A second startled look revealed the form of an angel, who announced the joyful news that Jesus whom they mourned as dead, was even then preparing to meet His disciples in Galilee.

The Gospel writers tell us how Jesus did appear to different ones on five occasions on that same day. What do we know of these appearances? (*Leader is seated*.)

A: (*Standing*) Jesus, on the day of His resurrection, appeared to Mary Magdalene, to the other women, to Cleopas and another disciple on the road to Emmaus, to Simon Peter and the other disciples with the exception of Thomas.

LEADER: (*Seated*) During the next forty days Jesus appeared to certain others on different occasions. What do we know about these later appearances?

B: (*Standing*) A week later Jesus appeared to the disciples, Thomas being present. Afterwards with six other disciples, Simon Peter talked to Jesus by the sea of Galilee. At this time Peter was commissioned to carry on the work he had undertaken for his Master. Some time later He was seen by some five hundred of the brethren, by James, his own brother, and again by the disciples.

His last appearance was on Mt. Olivet, between Jerusalem and Bethany. Here, after bestowing His blessing upon His followers, He left them to spread the revelation of the Father and the spirit of good will which they had learned from Him, while He entered into the spiritual leadership of their task.

LEADER: (*Standing*) The story of Jesus' resurrection, and of His appearances to His disciples and others, is recorded not only in the pages of Holy Scripture, but also on the canvasses of some hundred of the world's most renowned painters. We are to study two of these pictures tonight. The first is "The Holy Women at the Tomb" by Ender, and the other is "The Walk to Emmaus" by Girardet. (*Leader is seated*.)

II. The Artists.

LEADER: (*Seated*) What do we know about the life and work of these artists?

C: (*Standing*) Axel Hjalmar Ender, a Norwegian who was born in Kristiania in 1853, attracted widespread attention by his altarpiece in the church in the fishing village of Molde, Norway. He is best known as a painter of scenes from the every-day-life of his people.

Eugene Girardet was likewise born in 1853. He was a native of France, though of Swiss parentage. Noted most widely as a painter of Oriental scenes, he brings to this Biblical picture unusual accuracy of detail and sympathetic treatment.

III. The Pictures

LEADER: (*Seated*) What is known of the history of these pictures?

D: (*Standing*) The visitor to Molde, Norway, will find the original of "The Holy Women at the Tomb," a part of an altarpiece in the village church. "The Walk



Holy Women at the Tomb—Ender

*Taken from the Easter Program, "Christ is Risen," by W. E. M. Hackleman and Edward Bartlett, and published by E. O. Excell Company. Used by permission of the publisher.

"to Emmaus" was exhibited in 1904 in the Paris Salon, attracting general attention because of the unusual conception of the Christ expressed by the artist.

IV. The Four-fold Purpose of Religious Art.

LEADER: (*Standing*) Before we study these two pictures, it should be helpful to consider the four-fold purpose of religious pictures. To make this four-fold purpose perfectly clear, let us keep in mind as concrete illustrations, such incidents in the life of Jesus as His death, burial, resurrection, and His appearances to His disciples and others. Who will name the first purpose of religious pictures?

E: (*Standing*) The first purpose of religious pictures is to portray physical facts and things that are visible to the physical eye. These things are material, human and temporal.

LEADER: (*Seated*) Who will name the second purpose of religious pictures?

F: (*Standing*) The second purpose of religious pictures is to set forth through underlying spiritual realities the things that are invisible to the physical eye, yet made manifest to the eye of faith. These things are mystical, divine, and eternal.

LEADER: (*Seated*) There is yet a third purpose which all should know.

G: (*Standing*) The religious picture should disclose the intimate relationship existing between physical appearances and spiritual realities. Heaven and earth are related much more closely than we are prone to think. Death is but a passageway between this life and the life beyond.

LEADER: (*Seated*) Who will tell us the fourth purpose of religious pictures?

H: (*Standing*) To reveal and interpret the Spirit of God, the Father, as revealed in the person and work of His Son, Jesus Christ. This is the ultimate reality upon which all life rests, and is the crowning purpose of all art that carries a religious message.

LEADER: (*Standing*) In the light of this four-fold purpose of religious art, let us proceed to study these two pictures, "The Holy Women at the Tomb" by Ensor, and "The Walk to Emmaus" by Girardet. (*Leader takes his place in front of the group, to the left.*)

(If enlarged pictures have been secured, at this juncture the lights in the auditorium are dimmed, and at the same moment a light, shielded from the audience and directing its rays downward against the picture, is turned on. The picture is unveiled by a young lady dressed in white, who enters for this purpose, then takes her place in front of the group opposite the Leader.) The two groups then unite in singing softly, while seated, the hymn, "THAT EASTERTIDE WITH JOY WAS BRIGHT." (Tune: TRURO.)

V. Hymn.

"THAT EASTERTIDE WITH JOY WAS BRIGHT."
"That Eastertide with joy was bright,
The sun shone out a fairer light,
When to their longing eyes restored,
The Apostles saw their risen Lord.

"Jesus the King of righteousness,
Do Thou Thyself our hearts possess,
That we may give Thee all our days
The tribute of our grateful praise.

"Oh Lord of all, with us abide
In this our joyous Eastertide;
From every weapon death can wield
Thine own redeemed forever shield."



The Walk to Emmaus—Girardet

VI. The Study of the Picture.

LEADER: (*Seated*) The tomb presented in the "Holy Women at the Tomb" appears as a cave hewn out of the rock, symbol of the hard, cold grip of death. But who are the persons in the picture?

I: (*Standing*) Nearest the angel stands Mary Magdalene, her arm upraised in awestruck wonder. Close beside her stands Mary the mother of James, eager and breathless, while as yet unaware of the strange Presence, Salome approaches slowly to perform the last sad rite for the crucified Jesus.

LEADER: (*Seated*) What is the central theme in this picture?

J: (*Standing*) The line formed by the faces of the three women, the glistening white of the raiment of the young man, and the uplifted hand all serve to emphasize the glorious truth; He is not here, He is risen! Against the forbidding background of the tomb, this truth glows forth with living light.

LEADER: (*Seated*) We have here also a scene which transpired later on this Easter day—"The Walk to Emmaus." Against the rocky Palestine wilderness, what figures stand out?

K: (*Standing*) In the foreground, talking earnestly about the strange events which have occurred, are two men in true oriental garb, Cleopas and his unnamed friend. Hearts heavy with uneasiness do not sense the presence of their Lord, eyes dimmed with sorrow fail to recognize Him. Indeed Jesus is portrayed as if He were half earthly, half of the spirit world. We wonder that the friends ignore this masterful Presence, as the picture suggests. Perhaps the artist is trying to say that the very intensity of their devotion to Jesus, and the treasures of the Scriptures brought forth as they talked of the Messiah, at length created a deep sense of His presence on that rocky path.

LEADER: (*Seated*) Does the artist, in fact, keep Jesus in the background?

L: (*Standing*) This, no one can really do. Even from such a position Jesus commands the picture. His calm and poise, in sharp contrast to the agitated gestures of the travelers, is an indication of the benediction of peace which shall descend upon them as they realize their risen Lord is near. In the

glad recognition of this fact they will then exclaim: "Were not our hearts burning within us while He spake to us in the way, while He opened to us the Scriptures?"

LEADER: (*Standing*) No pictures can completely fulfill their mission until they awaken in the heart of the observer an appreciation of their meaning for His life. So these we now view lead us to ask: What is the artist saying to me through this picture? Has God a message to reveal through it, to me? How may it enrich my life that I may more truly express the Spirit of the Risen Christ?

These questions are personal and can only be answered in the inner chambers of the soul. Perhaps, however, your thoughts may be guided until you see some new truth, vividly bodied forth, which will have power to transform all the goals of your living.

Let us consider, then, what these pictures teach.

M: (*Standing*) I see in the resurrection picture a message of hope proclaimed to all mankind. Those peasant women, strong-armed, barefooted, are symbols of the human race which must pause in its toil to pay its last tribute of devotion to its dead.

The contrasting figure of the young man in white apparel with arm uplifted, symbolizes the only escape from the pain of earthly separation this world has ever known, the Living Christ.

LEADER: (*Seated*) And is there more in this scene than a vague hope for all mankind?

N: (*Standing*) Truly there is! As the sinless life of the Son of God made Him conqueror over every enemy, even death, so may all who claim Him in faith, turning away from sin, have everlasting life. It is for this reason that Paul, the great apostle, after struggling with his ungovernable desires, can exclaim in triumph: "O death, where is thy victory, O death, where is thy sting? Thanks be to God who giveth us the victory through our Lord Jesus Christ!" So, too, in joyous contemplation of the meaning of the resurrection, we, too, may sing: "I know that my Redeemer liveth; because He lives, I, too, shall live."

LEADER: (*Seated*) This is indeed a

wonderful hope. Is it shared by all the races of the world?

O: (Standing) The Risen Lord opened the way to everlasting life, not for one people alone, but for all the peoples of the earth. Centuries have passed, yet many have not heard the good news. Many who have heard have not given themselves whole-heartedly to the leading of their Lord. Should we not think to-day, whether we have done all we can to make the welcome message of the Resurrection Angel known in the uttermost parts of the earth?

LEADER: (Seated) What profound truth is revealed in the picture "The Walk to Emmaus"?

P: (Standing) Our first picture has told us that Jesus is risen. But for some this is simply a fact in history, interesting but past. "The Walk to Emmaus" seems to say over and over to us: "Jesus is here! He is the White Comrade of your journey, the Interpreter of your problems, the Guide to deeper understanding of life."

The two friends symbolize the preoccupation which is characteristic of us all. Absorbed in our cares, burdened by our sorrows, moving ahead to new tasks, we fail to see this Comrade at our side. He is interested in all we say and do. He would open up new channels of thought and activity. He would give us a sense of strength because He Himself is strong, —yet all unheeding we hurry on our way.

LEADER: (Standing) What possibilities for the enrichment of life are opened by these artists through their paintings! Jesus, with His matchless life, and triumphant death and resurrection, stands revealed to us in a manner that is strikingly vivid and real. No longer does He move over the rock-strewn highways of ancient Palestine, but His presence, bringing comfort and power, is known to each one of us if we but turn to Him.

"Where cross the crowded ways of life,
Where sound the cries of race and
clan,
Above the noise of selfish strife
We hear Thy voice, O Son of Man."

Who will tell us of places where the Risen Christ has been seen in our own day? (Leader is seated.)

Q: (Standing) Men have seen Him in store and office and bank, where the commerce of the world is transacted. Here He asks that men shall not sell themselves for money, or their souls for a price. He turns away, heavy-hearted, when He sees fraud perpetrated and dishonesty praised, but He greets with a glowing smile men who place righteousness above profits and human happiness above wealth.

R: (Standing) Men have also seen Him on life's highways and thoroughfares, whether they be crowded city streets or dusty country roads. He has inspired the friendly word of greeting, the sympathetic hand-clasp, and, where need arose, the act of helpfulness to the stranger in distress. Above the din of the street they have heard Him say: "Inasmuch as ye did it unto one of the least of these, My brethren, ye have done it unto Me."

S: (Standing) The blazing furnaces of Industry have thrown their weird glare out into the night, over toiling sweaty men, revealing also the Christ, the Comrade of Humanity. When greed has prompted owners and directors to use these workmen simply as pieces of machinery, His heart has grown sick, and

Lenten Sermon Subjects

THE following list of sermon series, suitable for the Lenten season, will prove suggestive to ministers making their plans for the great season of devotion and ingathering.

St. Paul's Evangelical Church, Albuquerque, New Mexico.

Great Questions of the Bible

- The Question of Thought.
- The Question of Suffering.
- The Question of Profit.
- The Question of Time.
- The Question of Salvation.

First Baptist Church, Calgary, Alberta. Rev. H. H. Bingham.

The Drama of Calvary

PILATE	The Agnostic Judge
PILATE'S WIFE	The Warning Woman
HEROD	The Degenerate
BARABBAS	The Released Revolutionary
SIMON	The Cross Bearer
THE MALEFACTORS	The Rebel and Repentant
THE CROWD	Society at the Cross
CHRIST	The Central Cross
MARY	The Mother and her Friends
JOSEPH and	
NICODEMUS	The City Councillors

First Congregational Church, Billings, Montana. Rev. Raymond B. Walker.

ZEBEDEE—THE BUSY BUSINESS MAN

EPAPHRODITUS—THE WORKER

DEMETRIUS—THE CONSERVATIVE

DIOTREPHEES—THE AMBITIOUS

GALLEO—THE INDIFFERENT

SIMON—THE UNSOPHISTICATED

THE MAN NOBODY KNOWS

His voice has been raised in protest. But His benediction has been upon employer and laborer alike, who have seen in their tasks a way of serving their fellow men.

T: (Standing) In home and church and school where mothers and teachers seek to guide young life in the ways of righteousness and truth, one ever feels that Christ is very near. He illuminates the many perplexities, encourages the disheartened, and inspires continued effort because of the vital importance He attaches to the little ones, saying "Of such is the Kingdom of Heaven."

LEADER: (Standing) The Psalmist of old saw the glory of God throughout all nature. "The Heavens declare the glory of God, and the firmament sheweth His handiwork." So we to-night have seen the glory of the Risen Christ expressed in all the avenues of human endeavor. What then is the call that Christ, our living present Comrade, brings us now?

U: (Standing) He calls us to a life

First Universalist Church, Nashua, New Hampshire.

The elements of A PRODUCTIVE RELIGION

- Lent, A Productive Season
- Purposeful Prayer
- Revelatory Experience
- Creative Thinking
- Spiritual Leadership
- An Adequate Deity
- Triumphant Faith

Pilgrim Evangelical Lutheran Church, St. Louis, Missouri. Rev. Alfred Doerfler and Rev. Rudolph Prange.

Questions of the Cross

- "Friend, Wherefore Art Thou Come?"
- "Shall We Smite with the Sword?"
- "Who is He That Smote Thee?"
- "What is That to Us?"
- "Art Not Thou Also One of This Man's Disciples?"
- "What Shall I Do With Jesus?"

Epiphany Lutheran Church, Camden, New Jersey. Rev. Paul C. Weber.

Attitudes of the Christian

- To Self—Denial
- To Good Works—Humility
- To Rejectors of Christ—Tolerance
- To Christ—Faith
- To the Brethren—Love

First Congregational Church, Grand Rapids, Michigan.

Christ in Art

With Illuminated Art Pictures

- The Rich Young Ruler by Hofmann
- The Lost Sheep by Soord
- The Light of the World by Hunt
- The Last Supper by DaVinci
- The Christ in Gethsemane by Hofmann
- The Descent from the Cross by Rubens

of comradeship with Him. Throughout all the centuries some souls have walked with Him, separated from the selfish crowds of their day. These have been the benefactors of their fellows, and the living epistles, read by all men. The kingdom fails to come in our day, as in the days Jesus was here in the flesh, because so many turn away from comradeship with Him, and fellowship in His service. To all who will, He says: "Come and follow Me."

"The social interest and influence of a great Christian man sweeps out in concentric rings from his central position in Christ."—*Zion's Herald*.

"The Tenth Commandment has a peculiar significance in our day. Covetousness among the nations flung the world into the most terrible war of history."—*The Watchman-Examiner*.

V: (Standing) His call is to a life of sharing.
"Who gives himself with his gift, feeds three,
Himself, his hungry neighbor, and Me."

The besetting sin of our age is self-centeredness. People across the seas hear with wonder of the generous spirit of our Christ as they witness the unwillingness of His followers to share Christ's call to the generous life.

W: (Standing) He calls also to a life of courageous, aggressive faith. Why are we apologetic for our Christian faith when in the midst of those who know not Him? What weakness assails our spirits when, like Peter, we are charged with being His followers? This is our Father's world, and those who know the Father should be bold to claim it for Him. "If God be for us, who can be against us? We can do all things through Him that strengtheneth us!"

LEADER: (Standing) This is the victorious note of the Easter message! How rich may life become when it responds to such a call.

Let us pray: (All bow in prayer.)
O Savior of mankind, who in Thy victory over death made possible an eternal fellowship for all Thy followers, make our hearts sensitive to Thy presence, and our ears awake to Thy call at this hour. Cast out all doubt and uncertainty in the glad assurance of Thy Risen Presence. Give to us victory over every evil thought and act that hides Thy face from us. Draw us, by the deep appeal of Thy life and teaching, until we respond wholeheartedly to Thy call and go forth in comradeship with Thee to make our corner in this great world a fit abiding place for the Most High God. In Thy name. Amen.

(Let the choir immediately sing softly stanzas 1 and 4 of the hymn: "JESUS CALLS US, O'er the Tumult.") "JESUS CALLS US, O'er the Tumult."

"Jesus calls us, o'er the tumult,
Of our life's wild restless sea
Day by day His sweet voice soundeth
Saying, 'Christian, follow Me.'"

"Jesus calls us; by Thy mercies,
Savior, may we hear Thy call,
Give our hearts to Thine obedience,
Serve and love Thee, best of all."
Amen.

(Leader, advancing to the front, may now extend a brief invitation, in keeping with the atmosphere created by this program. The following exhortation is only suggestive, and should be worked over into the Leader's own words.)

Not only in the many activities of life about us, but in the quiet of this room, is Jesus to be found. For some of us, His presence is more real than ever before. Deep in our hearts is the sober resolve that no act or thought of ours shall dim this reality. We here renew our pledge of faith and comradeship. There are others here, to whom Jesus has been but a name in history. Will you not join us in our pledge of fellowship with Christ, giving yourselves without reserve to His way of life? Make this day of triumph in a special sense your own; drive out all evil, small or great, and in your conquest over sin rise to a life of righteousness in the power of Jesus' might. Know the joy of comradeship with the Risen Lord from this very hour. Come!

VII. Hymn.

"I GAVE MY LIFE FOR THEE—Havergal-
Bliss.

End

Art Lenten Project

THE question, "What shall we read this Lenten Season?" has been answered for the people of the First Baptist Church, Lexington, Massachusetts, by a unique and interesting Life of Christ prepared by its Pastor, R. Mitchell Rushton. It is in three parts of forty lessons each. Part I will be taken up during the Lenten Season of 1928, Part II in 1929, and Part III in 1930.

The week of April 20th, 1930, will be spent collecting these studies and binding them in one volume, making a complete and consecutive Life of Christ which will be returned to the owner, a treasure which will be a joy and inspiration for the years to come. This Life of Christ in pictures is to be done in your own home, surrounded by your own children, by your own fireside. The Pastor has selected the pictures for 1928, most of them masterpieces portraying the first forty events in the prophecy, birth, childhood and early ministry of our Lord.

Each day one of these forty pictures is to be pasted in a loose leaf note book provided for the purpose. The name of the artist and his nationality are to be written in, followed by the Gospel story from which the artist received his inspiration for the picture.

This will require, on an average, about fifteen minutes of time each day, and one dollar to cover the cost of materials used each year. This study has been prepared especially for parents with small children but many families without children have already secured the book and are finding the work most interesting and instructive. Its main purpose is to bring to our people a deeper knowledge of our Lord, His matchless life, and a speaking acquaintance with the world's great artists who devoted their sacred gifts to the furtherance of Christ's Kingdom.

LIFE OF CHRIST IN PICTURES

ISAIAH by John Singer Sargent (American).
Scripture: Isaiah 9: 6-7.

THE ANNUNCIATION.
Artist: Andrea del Sarto (Italian).

Scripture: Luke 1: 26-33.

(Translate verse 31 to read: You are to conceive and bear a son, and you must call his name Jesus.)

IMMACULATE CONCEPTION.
Artist: Murillo (Spanish).

Scripture: Luke 1: 46-55.

The Magnificat

ARRIVAL AT BETHLEHEM.
Artist: Luc Olivier Merson (French).

Scripture: Luke 2: 1-7.

HOLY NIGHT.
Artist: Correggio (Italian).

Scripture: Luke 2: 7.

Hymn: "Holy Night."

THE ANNOUNCEMENT.
Artist: Plockhorst (German).

Scripture: Luke 2: 8-14.

Hymn: "While Shepherds Watched."

THE ARRIVAL OF THE SHEPHERDS.
Artist: Lerolle (French).

Scripture: Luke 2: 15-20.

ADORATION OF THE MAGI.
Artist: Hofmann (German).

Scripture: Matthew 2: 11-12.

THE FLIGHT INTO EGYPT.
Artist: Plockhorst (German).

Scripture: Matthew 2: 11-12.

REPOSE IN EGYPT.
Artist: Luc Olivier Merson (French).

NAZARETH.
THE BOY JESUS IN THE CARPENTER SHOP.

Scripture: Luke 2: 51-52.

Matthew 13: 54-56.

JESUS' FIRST VIEW OF JERUSALEM.
Artist: Mengelberg, (German).
Scripture: Luke 2: 41-42.

CHRIST AND THE DOCTORS.
(German).
Scripture: Luke 2: 41-52.

FINDING CHRIST IN THE TEMPLE.
Artist: Hunt (British).
Scripture: Luke 2: 48-49.

HEAD OF CHRIST.

Artist: Hofmann (German).

Scripture: The Lamb of God, John 1: 36.

JOHN THE BAPTIST.

Artist: Andrea del Sarto (Italian).

Scripture: Matthew 3: 1-4.

THE RIVER JORDAN.

Scripture: Matthew 3: 5-6.

THE TEMPTATION.

Artist: Hofmann (German).

Scripture: Matthew 4: 1-11.

CHRIST AND THE FISHERMAN.

Artist: Zimmerman (German).

Scripture: Matthew 4: 18-20.

THE MARRIAGE AT CANA.

Artist: Veronese (Italian).

Scripture: John 2: 1-11.

JESUS TEACHING IN THE SYNAGOGUE.

Artist: Bida (French).

Scripture: Luke 4: 16-21.

CHRIST DRIVING OUT THE MONEY CHANGERS.

Artist: Hofmann (German).

Scripture: John 2: 13-17.

JESUS AND NICODEMUS.

Artist: Muller (German).

Scripture: John 3: 1-21.

CHRIST AND THE WOMAN OF SAMARIA.

Artist: Hofmann (German).

Scripture: John 4: 6-13.

CHRIST HEALING THE SICK.

Artist: Schonherr (German).

Scripture: Matthew 4: 24-25.

HEALING THE MAN AT THE POOL OF BETHESDA.

Artist: Van Lint.

Scripture: John 5: 1-9.

CHRIST CURING THE DEMONIAC.

Artist: Dore (French).

Scripture: Mark 1: 23-28.

THE MIRACULOUS DRAUGHT OF FISHES.

Artist: Dore (French).

Scripture: Luke 5: 1-11.

CHRIST TEACHING FROM A BOAT.

Artist: Hofmann (German).

Scripture: Luke 5: 1-3.

HEALING A LEPER.

Artist: Bida (French).

Scripture: Luke 5: 12-13.

CHRIST HEALING MAN WITH THE PALSY.

Artist: Mark 2: 1-12.

CALLING OF MATTHEW.

Artist: Bida (French).

Scripture: Mark 2: 13-22.

JESUS AND HIS DISCIPLES IN THE CORNFIELD.

Artist: Dore (French).

Scripture: Mark 2: 23-28.

SERMON ON THE MOUNT.

Artist: Hofmann (German).

Scripture: Matthew 5: 1-12.

CHRIST AND THE CENTURION.

Artist: Veronese (Italian).

Scripture: Matthew 8: 5-13.

CHRIST AND THE WIDOW OF NAIN.

Artist: Palma Vecchio (Italian).

Scripture: Luke 7: 11-17.

FEAST AT THE HOUSE OF SIMON.

Artist: Veronese (Italian).

Scripture: Luke 7: 36-50.

CHRIST HEALING THE BLIND MAN.

Artist: Bida (French).

Scripture: Mark 8: 22-26.

VISIT OF HIS MOTHER.

Artist: Plockhorst (German).

Scripture: John 2: 12.

Matthew 12: 45-50.

THE LIGHT OF THE WORLD.

Artist: Holman Hunt (British).

Scripture: Revelation 3: 20.

"The supposedly peculiar characteristics of races, classes and other social groups are usually but variations of a general pattern produced by special circumstances."—Reinhold Niebuhr in *The Christian Century*.

Gathering Ideas

By James Elmer Russell

IN the rural village of Nicholas, N. Y., the two pastors found a way to have a leadership training school with three classes. Each one of them took a class and they secured from a neighboring community a director of education to give specialization work.

In the county seat town of Penn Yan, Sunday evening service which is so much of a problem in many places, was capitalized for leadership training purposes. In this community, a regular evening service had been the order of the day with just a fair attendance. For a period of about twelve weeks, a leadership training-school took the place of this service. The school started with a united devotional service. Then for the sake of those who wished the old-fashioned service, one of the ministers preached a sermon. The rest of the group broke up into four leadership training-classes. The interesting thing is that the minister who preached had fully as large a congregation as was present at the Union service, in the past, while the leadership training-classes were all to the good.

At Dundee, at different times, a community leadership-class has been substituted for the church prayer-meetings. In the Presbyterian Church of Waverly for a period of twelve weeks during the winter, four leadership-classes were regularly conducted. Three of these were of the standard type requiring definite work for credit. One class of a non-standard type was taught by the pastor on church history. The other three were taught, one by the director of education, one by a trained kindergartner, and one by the primary superintendent, a woman thoroughly trained in Christian education.

About how large an enrollment may a church expect at its school of missions? The Second Church at Delhi, N. Y., has set a high mark. With a church membership of about 300, they had 200 enrolled in their school of missions with an attendance which ran as high as 157.

The First Presbyterian Church of Schenectady prepared for 1928 and 1929 a 14-page daily prayer guide. For each day of the week there are two pages, the pages being about 5x3 inches. One page suggests objects for prayer, a second gives encouragement to prayer and a suggested prayer.

The senior class association of Olivet Presbyterian Church of Utica has had a series of book discussions on Wednesday evenings. Among the books dis-

cussed have been "The Impatience of a Parson" by Dr. Sheppard, "Christ at the Round Table" by E. Stanley Jones, "Constructive Citizenship" by L. P. Jacks and "Does Civilization Need Religion?" by Reinhold Niebuhr.

Young people's week was celebrated with splendid planning in the First Presbyterian Church of Albany. During this week, beginning with a Sunday evening service and concluding with a pageant the following Sunday evening, the young people were placed in entire charge of the church programs and activities, including also the church school and its through-the-week activities. It was decided that the young people should be organized as is the adult church. Accordingly the two church calendars given over to the young people for the work of the week listed in the directories the newly elected junior officers instead of the regular church officers. Special meetings of the senior boards were arranged so that the young people might make contact with them in regular session, and members of the senior boards met with the junior boards. The minister of the church was made moderator of the junior session. The junior deacons undertook projects akin to the senior deacons. The junior trustees became responsible for the financial interests, devoting much of their attention to an Every-Member canvass. The canvassers were commissioned during the morning church service of young people's week quite as were the canvassers of the adult church a week later. This project increased church school pledges over 200 per cent. One church officer said he never imagined the young people were doing as many fine things as he had learned that night they had been doing all along.

Village and country churches which feel the need of better equipment may well borrow the idea of the Warsaw, N. Y. Church. It was felt that some former members of the church or men and women who had spent their childhood in the church might be glad to contribute. About \$8,000 was received from such church alumni.

Before the First Church of Binghamton changed its Sunday school hour from 12 to 10 o'clock, every care was taken to sound out sentiment. The matter was thoroughly discussed in teachers' meetings.

Letters were sent out to parents to get their point of view. Every group was asked to face the question, not in the

light of any personal preference but by asking what hour would be best for the boys and girls of the church school.

An unusual form of story-sermon is used by the pastor of the First Presbyterian Church of Phelps. He puts a copy of a great painting before the pulpit and gives a smaller copy of the picture to the boys and girls and then tells the story of the picture.

The wife of a pastor was teaching her little three year old girl to pray, "Now I lay me". When the line "If I should die" was reached, the child refused to say it. The mother was surprised but wisely taught the child another prayer in which there was no suggestion of death. Another mother who had put up in the living room of the home without any comment a copy of "Now I lay me" above which was a picture of some kneeling children was surprised to have one of her children say to her, "They are sick aren't they? That is the reason they pray, 'if they should die'."

Westminster Church of Rochester tried the following evening plan in which the young people had a very prominent place. The Intermediate Christian Endeavor met at 6 o'clock. At 6:45 these Intermediates and members of the Senior societies, and many adults met for a song service. At 7 o'clock, the Senior Christian Endeavor met for a discussion and the adults retired to another room. At 7:30, everyone met in the large room for a question-box service presided over by one of the young people who led in the service. The presiding officer stood by the pastor's side and read the questions which the pastor answered.

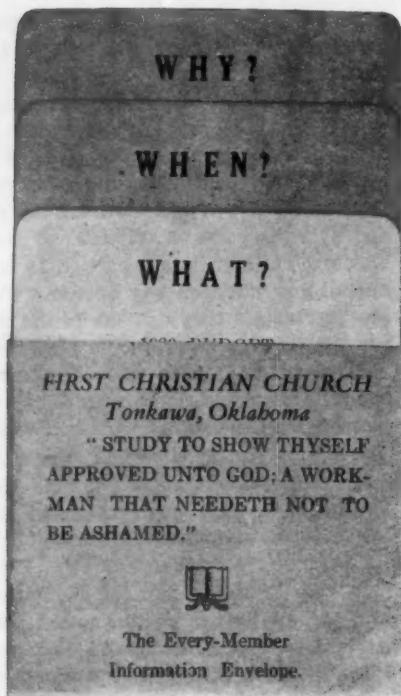
Sunday school conventions are familiar enough but the Cortland First Presbyterian Church did an unusual thing by having a Sunday School convention all by itself. Afternoon and evening, with a supper between. Instead of a mere handful of the group attending as is so often the case in Sunday School conventions, practically the whole teaching group was at hand, many of them taking part.

New life came into the mid-week service of the Pierce Ave. Church of Niagara Falls, when a series of "Ask Me Another" question meetings were held. The mimeographed sheets of questions were handed out a week in advance and the attendance was divided into groups which competed with each other.

A four year old girl for the first time came into Sunday School, and heard with wonder the familiar words of the Saviour, "Suffer the little children". She did not quite get the word, "Suffer" but her interpretation of the text as she tried to repeat it to her mother after she returned home is full of challenge to all Christians. "Mother" declared the little girl, "Jesus said, 'Hustle the little children to come unto me.'"

Unique Financial Publicity

Here is one of the most attractive budget announcements we have seen. It comes from the First Christian Church, Tonkawa, Oklahoma. In a strong manilla "half envelope" are three cards, each of a different color, yellow, green and pink. Above the envelope but three words are visible, one on each card. They are "Why," "When," and "What."



The reproduction of the copy on each card is shown below.

WHY?

Why observe Loyalty Day?

B E C A U S E

It vastly increases the number of systematic contributors.

It often reclaims lapsed members of the congregation.

It stimulates church attendance.

It avoids multiplied appeals for money.

It is a spiritual inspiration to the congregation.

It dignifies the missionary cause in the minds of all.

It compels a fresh consideration by each member of his personal responsibility.

WHEN?

Wednesday, December

FIFTH LOYALTY DAY

WHERE?

At the Church anytime during the day
from
9 a.m. till 6 p.m.

Every member loyally remembering the needs of the church and joyfully participating in providing for them.

WHAT?

1929 BUDGET	
Minister (Salary)	\$3120.00
Janitor (Salary)	725.00
Sunday School	500.00
Music	300.00
Insurance	350.00
Printing and Advertising	200.00
Y. P. Conference	50.00
Postage	55.00
Repairs and Upkeep	50.00
Telephone	40.00
Light and Heat	300.00
Missions	800.00
Miscellaneous	110.00
Total	\$6600.00

BOOK SIZES

Ministers who have been puzzled by the announced book sizes, commonly used by publishers will find this table helpful. There is no absolute standard of sizes, as the volume size is based on the paper folds but the table is approximate.

16mo	6 1/8 in. x 4 1/4 in.
Post 8vo	7 1/2 in. x 4 1/4 in.
Crown 8vo	8 1/4 in. x 5 1/2 in.
Regular 8vo ...	9 3/4 in. x 6 in.
Royal 8vo	10 1/2 in. x 6 1/2 in.

"It is now known to all leading scientists and criminologists that the 'born criminal' type does not exist and never has existed. The myth merely appeals to the public's imagination and has been popularized by fiction, stage and screen."—Warden Lewis E. Lawes of Sing Sing Prison, in *The World's Work*.

Efficient Committees

(Continued from page 396)

in the purpose of the committee in question. It is the height of inconsistency to place on a committee a person who is openly opposed to the work the committee is to do.

2—Appoint only those who have an interest in progress, and who have vision and faith. Optimistic people are best qualified for committee work. Pessimists are apt to see only the difficulties that lie in the way. Caleb and Joshua were the only optimists on Moses' committee. The other ten were pessimists. God's work is done by people who have iron in their blood, love in their hearts, and faith in their souls. How different the history of Israel might have read if there had been ten optimists on Moses' committee, and the pessimists had been in the minority!

3—Appoint people who not only have the interest, and the faith, but who also have the time or who will take the time to meet with the committee, and give the work at hand the necessary attention.

4—Appoint only those who can work in harmony with the others on the committee. Arbitrary people make poor committeemen. People who want *their way or no way* will do more harm than good anywhere and anytime. One must have an open mind, and be willing to look at propositions from every angle, in order to render efficient service on a committee.

5—Appoint those who believe that "the best is yet to be"—that service should always come before self, and that "anything that ought to be done, can be done."

6—Appoint only those who believe in God, in humanity and in the future.

7—Finally, appoint those who are loyal and true to the Church and its whole program.

It goes without saying, that there will be many in every progressive church that will qualify for service on committees, and that because one is not placed on any committee is in no way an evidence that he was thought less worthy or less efficient than those who may have been appointed. The fact that the number that can serve on a committee is necessarily limited, naturally excludes many who are amply qualified to serve.

The moral is—"Be careful in all things—but especially be careful in appointing your committees."

"Within a few years, the wall of ignorance that centuries have built has crumbled. Jesus has become, instead of the forbidden name, a theme of popular discussion among the Jews."—Paul J. Morentz in *The Lutheran*.

The Editorial Page

Caveat Emptor

ONE has only to recall this legal expression to see how business ethics have been changing. "Let the buyer beware," has been an established principle of English law for centuries. But it is seldom referred to in these days. It has been supplanted with, "The purchaser is always right," "If you are not satisfied we will take it back," and "Adjustments and exchanges made cheerfully." With Better Business Bureaus in every city, and Advertising Clubs seeking truth in advertising, the buyer is pretty well protected.

Superstition

I will admit that I am superstitious.

No, I am not afraid of black cats nor broken mirrors. I would as soon start a journey on Friday, the thirteenth, as Thursday, the twelfth. I do not believe in ghosts or vampires. Witchcraft has no interest for me except as a psychological phenomenon. And fatalism seems childishness. I can conceive of no moving finger which writ my destiny ages before I was born.

Yet I have one superstition and it haunts me.

I am afraid of selfishness. I believe that the person who seeks only to acquire and hold loses most things worth while. The man who shuts his heart, his mind and his purse in the face of human suffering will shrivel and decay. Happiness never visits those who have no thought for the happiness of others. Bitterness and heartaches are the logical conclusion of mental bigotry and social indifference.

If I had but one dollar I would be afraid to deny a portion of it for some cause outside of myself. I had rather be an easy mark for those who beg than to be so logical and so wise that I lose my touch with human suffering and my sympathy for those who have found life's highway rough.

I never knew a man who was the richer for spending everything he got hold of upon himself. I wouldn't trade my peace of mind for his automobiles nor the smiles of my children for his luxurious apartments. He thinks he is clever and wise, but, in reality, he is narrow and dull. "What I have gotten, is mine," he says, and he smiles with self-satisfaction. What he has acquired may be his, but some day God is going to ask an accounting and that accounting will demand more than a bank balance.

I would not expect God to smile on me if I did not share my dollar with him. I would expect calamity if I denied myself generosity, bitterness of soul if intolerance ruled my heart. If I should try to destroy the men who disagree with me I would expect the eyes of my soul to be dimmed and spiritual darkness to come upon me. Should

vitriol flow from my pen I would expect it to flow into my heart.

This is my superstition. It haunts me. It is based upon an observation of life. I have watched men grow fat of belly and thin of soul. I have seen coffers fill and at the same time visions thin. But I know no basic laws which take this out of the realm of superstition. Perhaps some day it shall come to pass. But I do know that one whose word I value very highly agrees with me. He shares this superstition. For did he not say, "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with what measure ye mete withal it shall be measured to you again."

The Factory Is Not For Sale

ROY S. DURSTINE in his recently published book, *This Advertising Business*, points to what he considers a very important period in modern advertising development. It was the transition from factory advertising. In the old advertisement there was shown the spacious factory, the contented employees, the fine surroundings and the railroad switches. But one day there arose a manufacturer who had a different vision and he disregarded precedent and changed the type of the advertising.

"Why don't you advertise your factory?" he was asked.

"Because the factory is not for sale," was his reply.

The reply established a principle now recognized in the advertising world. It is the product which is for sale, and therefore it is the product which is to be advertised.

But the Church has not yet realized that position. It is still advertising the Church. Our religious leaders are exerting themselves to defend it from charges and to hasten to its defense. It is the wrong psychology. The Church is not for sale. Its products are. If we could get away from the institution complex for one year and turn all of our resources to advertising the products of our churches, and forget about the factory itself, the religious principles for which the Church was established would be advanced.

"The Church, the Church, the Church." The repetition grows monotonous. We hear so much about the Church, and so little about life itself. Jesus did not come that we might have the church. He came that we might have life, "and have it more abundantly." The preacher ought to lose himself in the passion of his calling. But too often he merely loses himself in the complexities of church machinery. I wish that the ministers of America would forget the defense of the church for a few months, and confine their preaching to spiritual principles. If the progress of business is any precedent, it would be helpful to the minister, to the Church, and to society.

As the World Goes By— The Business Man Looks at the Pastor

I ran right into a church fight the other Sunday. I did it innocently. I went to the church as a neighbor. And I found the lines drawn and both sides of the congregation eyed me suspiciously. And they watched particularly to see that I did not vote. It had been so long since I had seen a good church scrap at first hand, that I decided to see the thing through.

In that meeting a business man presented the point of view of the official board of the church, which had asked the pastor to resign. He told the whole story so simply and directly, that despite his strong German accent, there would be no question as to his meaning. And I think that it was the most honest view I have ever heard a business man express in a church meeting.

Said he:

"There are two sides to a church, the spiritual and the business. Our board has charge of the business side. We are business men. In business when receipts do not meet expenditures we know something is wrong. In the church the same thing is true.

"When we come to the end of the year and find the church five hundred dollars in debt, we know something is wrong. When the congregations keep getting smaller and smaller, we know something is wrong. So we try to find out what is wrong.

"We asked the pastor to come and meet with us. We said to him, 'If you preach like this you will offend certain people. They will stay away, and the collections will fall off.' He agrees, but he goes ahead and preaches just as he did before. Again we reasoned with him, but it didn't do any good. So there is but one thing left to do. We told him we thought that a change of pastors would be a good thing. He agreed and gave us his resignation."

Now this was given with all of the simplicity of an Americanized German citizen. But it is a pretty faithful picture of just what the average business man expects of the minister. His message must be subservient to the minds of his people. Preach without giving offense is the demand of his lay leaders who watch the collection plates.

How great difficulty Jesus Christ would have, if he tried to qualify as a pastor in this enlightened age!

Influencing the Family Budget

Perhaps most of our bankers belong to churches. But they must have been playing golf on those Sundays when stewardship was discussed. For I have just made the round of several banks to pick up their suggestions for family budgets. In no instance have I found a recommendation which provides for a tithe, or even a smaller amount for church and charity.

Several of these budgets do not mention charity at all. There is an item "society dues" which probably is meant to include the church. There is a place

for Christmas gifts, nurse, doctor, dentist, theater, tobacco, vacation and travelling. But not a mention of church or religious obligation.

I would like to suggest to ministers who have any influence with their banking friends, that they will do more by getting an item for Christian stewardship in such budgets which have wide distribution than by preaching a dozen sermons on the subject. And if any reader had a recommended budget made out by the bank which specifically recommends an item for church and benevolence, I wish he would send one to the editorial office of Church Management.

DEACON JONES' COLUMN

THE DEACON OBSERVES

That at least one movement for Church unity seems about to become a reality; the Congregationalists and the Christian bodies will merge, representing a combined membership of 1,043,136, with 6,500 organized bodies.

That William Fortune of Indianapolis has been elected President of the American Peace Society. We do not believe there is much in a name.

That two ministers in Wisconsin recently debated under the auspices of the Young People's Societies the resolution "that Paul did more for the establishment of Christianity than all other apostles combined." Paul lost. Well—that's that. How nice. One question is now forever settled.

That it is proposed to make America a land of beautiful roads by the planting of trees along the highways of the nation through cooperation of federal and state governments.

That another great in-door sport for the American tourist abroad will be the harmonizing of the Peace Pact and the Cruiser Bill.

That his respect, already very great, for Hoover has only been increased by his steadfastness in refusing liquor in any form upon any occasion during his South American trip. Thousands of people who never knew of the existence of the Friends' Meeting House in Washington will view it during the next few years. We note that Hoover has practically brought his spiritual adviser with him to Washington from Leland Stanford.

That it won't be long until the electrification of the railroads of the country will be the order of the day.

That the alcoholic death-rate averaged in the decade before prohibition 5.5 per 100,000 of the population annually. Since prohibition the average has been 2.5.

That the final figures are: Hoover received 36,798,669 votes and carried

forty states. Smith received 15,005,497 votes and carried eight states.

That the science of chemistry will do more than a dozen Peace Pacts to prevent war. What nation wants to go to war and be deliberately wiped off the face of the earth by poison gas with the wind against it?

That Bishop Herbert, at the diocesan conference held at Blackburn, England, said many clergymen suffered from "inadequate intellectual alertness". Does he mean dumb?

That the huge sum of \$2,330,600,000 is the estimated total of charitable gifts made in the country during 1928. The greater proportion of this went for the religious denominations but an increasingly larger portion went to organized charity, education, etc.

That we are living in a wonderful age. The auto, submarine, airship and radio have all been discovered within the memory of man now living.

That the contention between science and religion goes merrily on. Professor Harry E. Barnes and Rabbi Brickner are the next couple to hook up.

That one of the most thrilling books of the month is "The Flight of the Southern Cross", the first airplane to cross the Pacific put out by the "Travel Club".

That leading manufacturers and bankers appeared recently before the House Committees to plead for the adoption of the new calendar, which would divide our year into thirteen months of twenty-eight days each.

That one of the finest suggestions yet made in behalf of the unemployed laboring man is the establishment of Federal Labor Bureaus, conducted by the Government; these would do away with the exploitation which private bureaus are said to exercise.

The continuation committee representing the Universal Christian Conference on Life and Work held in Stockholm in 1925 reports the permanent establishment of a body at Geneva called the International Christian Social Institute—a permanent clearing house for all social intercourse and amelioration of welfare agencies backed by Christians over the world.

THE GUIDE

Never so sure am I of guidance safe, as when the fog's so dense I cannot see. Never the sense of fellowship so sweet as when deep darkness hovers over me. Never the presence of the Lord so near as when the storm clouds dark, thick o'er me fly; never so sure my Captain is on guard as when great dangers close around me lie. Never the Master's voice so plain I hear as when the roaring waves on lee shore beat; never so steadily right on I go as when cross currents swift around me meet. For then I know my Captain guides for me the ship He launched upon life's trackless sea. All danger past, into clear sky I'll sail; my Captain's on the bridge through every gale. Edward H. Emett.



Are the floors in your church noisy, cold, unsanitary? Are you facing the prospect of re-flooring because of splintered, worn-out floors? Are you building or planning to build a new church—or an addition to the present one? . . . If you answer "Yes" to any of these queries this booklet will be useful to you.

Would you improve your church with modern floors?

HERE is a booklet—an impartial study of the value of resilient floors in churches—which church officials will find valuable if they contemplate either building or remodeling.

It is in no sense an advertising argument, but rather, an unbiased and trustworthy analysis of church flooring requirements written by architects after careful research and study.

The facts are presented simply . . . clearly . . . graphically. Turn to a chart to determine, at a glance, which of many types of floors are considered most economical and

suitable for chancel, nave, vestry, aisles, vestibules, transepts, etc.—and for the parish house, Guild and Sunday School rooms.

If you have any concern as to the desirability of your present floors, or have a new church which is in process of construction, the facts and figures contained in this booklet will be useful.

For your convenience use the coupon.

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A Purged People and a Pivotal Passover

A Lenten Sermon by George Herbert Driver, Ellsworth, Maine

TEXT: II Kings 23:22: Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah.

SOMETIMES the sermonizer sits as sermon-listener. I was spending a couple of weeks in the Bushkill Falls region of Pennsylvania just before the dedication of a new church we had been building in one of my parishes. To get to church—it was before I owned an auto—we had to walk a couple of miles to a little house of worship where a young minister was in charge. But we all went. A young man with sprightly ways and cheerful manner preached. He took as his theme the writings of Emerson. I do not remember his text but I think he had one. As he enthusiastically told us of what the reading of Emerson had meant to him and quoted some of the great passages of that author, he arrived at his peroration. He paused a moment and then said: "Therefore I advise you"—and as he waited I thought: well, now will come the reference to things more specifically religious, now will come the turning of this whole discourse into a Christian homily; and we shall hear something of the Bible and of Christ. But no. He simply said, still with enthusiasm and with beaming assurance, "Therefore I advise you—to read more of Emerson." He had made his point, at least.

I feel one could be enthusiastic over another character this morning—and a Biblical one, at that. That one could well know more about the aforesaid character—and read more of his exploits and ideals. That character is Josiah—the good king of Israel's later days. And so this morning that I may not merely advise you to know more of Josiah and read more about him, I have read you myself something about him; and now I am going to discuss something about Josiah and his great work.

And I want to do so under the theme: *A Purged People and a Pivotal Passover.*

And first, there is a great memory bound up in these words of our text. There is a comparison here—nay, a contrast—instituted between this Passover to which the historian is referring and all other passovers whatsoever that Israel

had had. Of course, that first Passover—that night of which we read that Israel went out high-handed from Egypt and went dry-shod over the Red Sea—is omitted. That was too great a Passover to suffer any comparison much less a contrast. But all passovers apparently were included: "Surely there was not holden such a passover from the days of the judges that judged Israel, nor of the kings of Judah." The note of exultation is still felt in these words. Not only was there delight that the great remembrances of a people should be enshrined in great celebrations, but there was one of these celebrations that stood out above all others. It was a day of days, a red letter day. And this is the story of it: Josiah had a zeal for the Lord—he began in his eighth year, the record says, to get his training for that religious devotion which characterized him: "In the eighth year of his reign, while he was yet young, (Josiah) began to seek after the God of David his father." (II Chron. 34:3)—and this zeal led him to determine to repair the broken and dilapidated condition of the Temple of God. While this was being done, a book was found which turned out to be a copy of the sacred law by which Israel confessed itself to be ruled. How the law book had ever become lost we do not know—but it is evident that it was lost both to sight and heart and mind. No one had regarded its precepts of late, no one had hearkened to its prophecies, no one had walked in its ways. The word of God had ceased to be "a lamp unto (the) feet, and a light unto (the) path" (Ps. 119:105) for Israel. That is what happens often to a man's life—or a nation's life. The supreme law of God ceases to have power and we do things and pursue policies and hearken to counsels that are unholy and unapproved of God. Else how should we ever have wars and so many other national and individual sins, for which every man and every nation must ask God's pardon?

The finding of the law was a startling thing: suddenly out of the blank of their abandonment of God and failure to heed his laws, Israel was face to face with the very law they thought they had discarded. So God brings us to book now and again. We wander off but we cannot wander far. We violate his will but

when we think we are farthest off from God, and think we have succeeded best in forgetting Him, suddenly God is there and He wants our wayward attention again, he wants our hearts, our wills, our obedience.

Here is the picture then. Do you remember Alma Tadema's famous painting: "A reading from Homer"? Beside that set this great canvas of our Bible history:—Josiah and all his court and then later all Israel listening to the reading of the book of the law. Twice it was read through to them in the same day. It seems to have corresponded somewhat to our Book of Deuteronomy; and when it was read there was a great result. When was God's word ever read or God's commandments ever listened to, that there was not a great result? The reading from Homer may penetrate our literary sense and please us with its ancient sentiments, but the law of God giveth light. (cf. Ps. 119:130). And light must shine: and when it shines results must happen. Just as when the energies of electricity or radium are loosed we have light—penetrating light; healing holy radiance that convicts of sin and purges from iniquity.

And so the next thing naturally after Israel had read the Book of the Law was a great day of repentance; and a proof of contrition in the destruction of all the things that were offending to God. No repentance is worth the name that does not issue in the correction of the moral wrong or unholiness that the sharp sword of God's word and the power of conscience reveal. So Israel went to work. They had repaired the breaches in the Temple; now they got busy over the breaches in their religious deportment and their conception of God. They threw out the old worship to other gods, the imported heathenish rites to them that were no gods they tabooed; they destroyed anew the high-places and made Jerusalem the center of their purified worship—and when they had cleansed everything and had given proof of their intention really to turn to God they held this passover; and of it was said, in the words of our text—as we read again: "Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the

days of the kings of Israel, nor of the kings of Judah."

We think—and think rightly—that Israel had reason to remember that passover. It was pivotal to their later history; around it revolved the repentant emotions of a purged people. And they then were ready to go on their way, not to find all their remaining history smooth sailing; but to find that even in exile and even after Jerusalem was overthrown and the temple itself no more, God was with them; and that his old saying was true: My dwelling-place is "with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. 57:15).

What can we learn from this Passover and this great act of Josiah in thus purging his people?

1. There is a watching providence.

The finding of the law was no accident. It seemed by chance, but chance—as Anatole France said—is God. (Ch. 9:18) God directed the chance. And the book was found.

Providence always directs our ways—is ready to. Hearken, and ye shall hear "a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isa. 30:21).

"And, behind the dim unknown,
Standeth God within the shadow,
keeping watch above his own."

2. Second—we had in this great incident a cooperating Israel. People must cooperate with God if they are to get anywhere. We can not engage in pull—hauling as they used to say in one section I knew—with God. We cannot get anywhere, if, having heard his will and come to know his purpose for our lives, we disobey.

And so Israel cooperated with God and the result was a great turning point in their national career—a turning point which led on to their continuing to be not merely the people of God's law but the people who should finally usher into the world the Messiah, the Christ.

That is what a mission is these days. It is not a man-made affair—a man-figured-out and man-discovered object of effort. But a mission for an individual or a nation is a cooperative effort with God to work out His destiny for us.

With God, though we be but one, we are a multitude.

Without God, though we are a multitude, we are but a vain idle gesture.

3. And then—we have in this lesson of this passover—what I have already pointed out, a confirmation of the will to service by the act of consecration. The passover reminded Israel of their obedience to Jehovah in Egypt; it pledged them to that obedience anew.

FACT No. 3

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- (3) Gifts from people living in community around the church, having no connection with it, usually aggregate a sum which pays all campaign expenses several times over.
- (4) Gifts from immediate membership—every dollar of which is applied to fund: not one cent subtracted for campaign expenses.
- (5) Gifts commensurate with the giver's ability to make and pay; not emotional gifts with "regrets".
- (6) Gifts made with a system of collection which admits of minimum shrinkage.
- (7) A "gift without the giver" is diligently avoided. No unsavory aftermath.

ILLUSTRATION

Willoughby Christian Church—Goal \$25,000.00. Totalled \$32,000.00 was featured by a gift of \$5,000.00 from a lady who told the minister and expert calling together that her gift would be \$1,200.00; within the year she gave an additional \$10,000.00. She found "joy" in giving.

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It was a sort of Rally Day—a Rally Sunday, we should say. A time when we can look over our affairs and see what place God's law has in our calculations—a time to see if we have lost the book of the law and what should be done about it. A time to consider how much of our time and thought we are giving to God. By a stock-taking plan, with pencil and paper note down please—or make a mental note of the time and interest you give to your engagements to other projects worthy enough in themselves, and then the time and interest you devote to the things of God.

Would not a few moments each morning in family prayers be in order, would not the blessing over the food at the table be in order—the erection of the family altar as it is called? Would not more time for church and church affairs be in order? If I can help in so many things—all very good—cannot I in all fairness and in all right sense of proportion attend church and its appointments more? This is the season for self-inventory. Let us have by the grace of God a purging of our hearts from all sin and all false balances in life, and let us give God his share.

We may know that our progress in the sacred things of his kingdom waits on God.

But God's providence cannot do it all. He can point the way to his law—as no doubt he is doing now in all our hearts—but it takes our part. It depends on us.

The spirit of Josiah and his purged people is the secret of highest service for us today. May this Lenten season which is an assembling for loyalty some-

what like the Pivotal Passover whose unparalleled significance we have been viewing, lead us to renewed contrition and renewed consecration.

ROUND BY ROUND

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit—round by round.

We rise by the things that are under our feet,
By what we have mastered of good and gain,
By the pride deposed and the passion slain
And the vanquished ills that we hourly meet.
Only in dreams is a ladder thrown
From the weary earth to the sapphire walls.
But the dreams depart, and the vision falls,
And the sleeper awakes—on his pillow of stone.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit—round by round.

—J. G. Holland.

"The great majority of human beings are simple-hearted, trustful folk for whom the printed word still has (in spite of newspapers and hyperbolic advertisements) a certain mystical and almost sacred authority."—Aldous Huxley in *Vanity Fair*.

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C O R R E S P O N D E N C E S O L I C I T E D

Winter Clothes vs. Summer Clothes

By Arthur T. Rice, Salt Lake City, Utah

For man looketh on the outward appearance, but Jehovah looketh on the heart. I Sam. 16:7.

ONE winter morning I looked out from my window onto a world of wonderful beauty. Through the quiet night great flakes of snow had been falling, so soft and clinging that they had covered everything with a glistening white. Especially lovely were the trees, the trees which had looked so forlorn and bare since their summer coverings of leaves had fallen. I was reminded of the poet Lowell's description of such a snow-fall:

Every pine and fir and hemlock
Wore ermine too dear for an earl,
And the poorest twig on the elm tree
Was ridged inch-deep with pearl.

The sun rose that morning on a fairy-land of beauty. All was glistening, pure, beautiful, but the loveliness did not last. A little breath of wind came up. The sun's rays shone on the trees, melting the snow and loosening its hold. A little

bit here and a bit there of the snow began to fall to the ground, until soon the trees were as bare as ever, all their white winter clothing fallen away.

Then I thought of another covering which those same trees had worn, that lovely green suit of clothes which they had last summer, and which they will wear again when the spring comes. The sun shone on that coat, but it only grew greener and larger. The winds blew, but the leaves only tossed and danced in the breeze. That beautiful green suit of clothes could not be harmed by the same sun and wind which made such short work of the white snow covering.

There are many people who think a great deal about the outside, but not enough about what is within. They are like the prophet Samuel, whom God told to go to the house of Jesse, David's father, to anoint a king. Beginning with the oldest son, they brought all the boys of that family before him, one at a time. Samuel saw David's older brother, who

was a big, strong fellow, and thought that surely he would make a splendid king. But God's voice came to him saying, "Man looketh on the outward appearance, but Jehovah looketh on the heart." The outside was not so important as the inside, and the young boy David was chosen to be king, rather than his burly brother.

One day I saw a kind of monkey called a chimpanzee. He was dressed in clothes such as one of you boys might wear, and was riding a tiny bicycle. His clothing made him look very much like a boy, but of course that had not changed him a bit. Take off the boy's clothing and he was still a chimpanzee. At another time I saw two such animals, both dressed in baby's rompers, and playing together, wrestling, chasing each other just as two boys might do. When one tried to climb a tree the other would take hold of his leg and pull him back to the ground. But I am sure that when the keeper took them back to their cages and took off those rompers they were not a bit different from what they were before they were so dressed up.

Do not think that I mean one should be careless about the outside appearance. Clean faces, neat clothing, brushed hair—all these things about which Mother talks—are important. No one likes to see people untidy and dirty. But there will come a time when you will grow up, will leave your home and go out to do your work in the world. Then Mother cannot always be with you to ask if ears are clean and teeth brushed. If you do not have the desire to be clean, something from inside you, the outside will be very much neglected.

But, most important of all is the matter of being kind and good, obeying the laws of our country, and doing what is right. There are some who want a good reputation. They want to appear well on the outside, but all the while they are doing wrong acts. They want to see rich and prosperous. One would think to watch them that the only thing in life which counts is the outside appearance, but we know better than that. They may be able to deceive men, but God looks on our hearts and knows all that is there.

So, if you want to make a good appearance, keep the heart right. If you would be kind to others, keep a loving heart. If you would wear a sunny smile, keep a cheerful heart. You can put on a smile, even though you do not mean it, just as the snow was put onto the branches of the trees, but it will not last unless it comes from within. The outside is important. That is the part of us which other people see. But if we take care to keep our hearts pure and loving we need not bother so much about the outside appearance, for that will take care of itself.

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Burning Your Own Smoke!

By Robert Cashman

Doubtless every minister has seen factories with great high chimneys, pouring forth long black streams of smoke. Perhaps other factories have been observed with chimneys fully as high, their boilers and engines producing just as much power, but pouring forth no smoke at all.

The first factory does its work, but makes a great deal of dirt and annoyance for other people; the second burns its own smoke, and accomplishes as much if not more, without disturbing other people.

Sometimes I think ministers are like factory chimneys. There are many men who find it necessary to their happiness in life, to pour forth a great deal of sooty smoke, by telling their personal troubles to other people. In this way, they seem to relieve their minds, to cast off their burdens, and to be ready for their work. Only recently, I met such a minister at lunch. A prominent pastor with a large church,—for years he has seemed to me a man so holy, that he almost "walked with God." But he spoiled it all by pouring forth a cloud of smoke.

Above all other men, ministers should burn their own smoke. They cannot afford to pour it out upon their congregations, their families, or their friends.

Pastor, have you troubles? Keep them to yourself. Have you weaknesses in life that you must fight? Tell them not to other people. Is there discord in your home? Speak it not abroad. You have chosen to be a leader. You must stand as a tower of strength before your people. If you cannot practice what you preach, how weak, then, is your example! But listen:

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer."

"Most immature adults don't want to be cured. They prefer to go through life expressing their emotions without restraint. The time and place to begin the cure of emotional infantilism is at home, in the cradle. The girl who said that her mother had been 'raised a pet' put her finger on the commonest cause of emotional inability in adults."—Frank Parker Stockbridge in the Red Book Magazine.

"Speed and energy are unmistakable marks of the church-spirit of today. But anyone who will maintain that we are the equals of the mediaeval schoolmen, or the Reformers, or the early Puritans in good, hard intellect is a rash controversialist. We tend mentally to be quick, popular and shallow, forgetting that truth is an austere master."—J. R. P. Sclater in The International Journal of Religious Education.

"However, if we are to be an elect race of true priests, it will be our lot to be thought peculiar in this at least, that we hate evil and all that subverts the good."—Walter David Knight in The Presbyterian Magazine.

Program For Three Hour Devotions

Twelve churches at Kenosha, Wisconsin, united in this service of three hours on Good Friday, last year. The service was held in the First Methodist Episcopal Church, Edward Burns Martin, pastor.

When Grace Did Abound

A Three Hour Devotional Service—Good Friday, April 6, 1928, from Noon until Three O'Clock. (The hours during which Christ hung upon the Cross.)

* * *

PART I—12:00 noon to 12:25 P.M.

Organ Prelude—"The March to Calvary".....	Mrs. Charles F. Miller
Hymn No. 259—"Come, Ye Sinners, Poor and Needy".....	Announced by Rev. Roscoe T. Fulton
Prayer.....	Rev. George R. Cady
Responsive Reading—Psalm 40 (Psalter, page 2).....	Rev. Edward H. Muelder
Gloria Patri (Congregation standing)	
Devotional Address—"....and Sin....bringeth forth death" (James 1:15)	Rev. Gustaf E. Wallendorf
Meditation Hymn No. 277—"Father, I stretch My Hands to Thee"	Mrs. E. B. Hess at piano

INTERMISSION

Silent Prayer and Meditation

PART II—12:25 to 12:50 P.M.

Duet—"The Broken Heart".....	Mesdames Elsie Firchow and Selma Firchow
Scripture Lesson—Micah 4:6-8; Heb. 1, 2:1-4.....	Rev. David Johnson
Prayer.....	Rev. DeLoss Marken
Hymn No. 291—"There is a Fountain".....	Mrs. Walter Block at piano
Devotional Address—"....Sacrifices for Sin Thou wouldest not...." (Heb. 10:8)	Rev. Benjamin Johnson
Solo—"Calvary".....	Chris Nelson
	Elsie Wendland at piano

INTERMISSION

Silent Prayer and Meditation

PART III—12:50 to 1:15 P.M.

Hymn No. 279—"Rock of Ages".....	Mrs. Harry Newport at piano
Prayer.....	Rev. Roscoe T. Fulton
Duet.....	Rev. and Mrs. George R. Cady
Devotional Address—"A Broken and a Contrite Heart, O God..." (Psa. 51:17)	Rev. Edward H. Muelder
Meditation Hymn No. 272—"Just as I Am".....	Mrs. Edwin Glerum at piano

INTERMISSION

Silent Prayer and Meditation

PART IV—1:15 to 1:40 P.M.

Hymn No. 301—"Arise, my Soul, Arise".....	Beatrice Kort at organ
Prayer.....	Rev. David Johnson
Violin Solo—"The Rosary".....	Mrs. DeLoss Marken
Devotional Address—"God so loved....that He gave His only Son" (John 3:16)	Rev. I. Wallace Corey
Meditation Hymn No. 282—"Thou Didst Leave Thy Throne".....	Mrs. T. W. Ashley at piano

INTERMISSION

Silent Prayer and Meditation

PART V—1:40 to 2:05 P.M.

Duet.....	Mrs. Roscoe T. Fulton, Carl Hanson
Responsive Reading—Selected.....	Rev. Michael Solimene
Prayer.....	Rev. Benjamin J. Johnson
Devotional Address—"Behold the Lamb of God....that taketh away the sin of the world!" (John 1:29).....	Rev. George R. Cady
Meditation Hymn No. 282—"O Jesus, Thou Art Standing".....	Mrs. O. E. Brown at piano

INTERMISSION	
Silent Prayer and Meditation	
PART VI—2:10 to 2:35 P.M.	
Scripture—Selected.....	Rev. George R. Cady
Prayer.....	Rev. William J. Turner
Solo—"The Cross".....	Mrs. Frederick Congdon
Devotional Address—"Who endured the Cross...despising the Shame...." (Heb. 12:2).....	Rev. Giuseppe Busacca
Meditation Hymn No. 349—"Saviour, Thy Dying Love".....	Mrs. Marjorie Miller Morrow at piano

INTERMISSION	
Silent Prayer and Meditation	
PART VII—2:35 to 3:00 P.M.	
Hymn No. 141—"When I Survey the Wondrous Cross".....	Mrs. George Dennis at piano
Scripture—Selected.....	Rev. Edward H. Muelder
Quartet—"What Hast Thou Given for Me?".....	Mesdames Gillmore and Klingaman, Messrs. Morrow and Nielsen
Prayer.....	Rev. I. Wallace Corey
Devotional Address—"Who died for us!" (I Thess. 5:10).....	Rev. E. Burns Martin
Hymn No. 143—"In the Cross of Christ I Glory".....	Mrs. Marjorie Miller Morrow at organ
Nunc Dimittis: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people, Israel."—(Luke 2:29-32).....	Rev. Gustaf E. Wallendorf
Benediction.....	

* * *

Suggestions for Worshippers

First—The service requires an atmosphere of the utmost reverence and devotion, if it is to accomplish its purpose. Will you not help maintain it?

Second—If possible, remain with us through the whole service. If you must leave before the end, please do so during an intermission. Late comers will be admitted only during intermissions and the singing of hymns.

Third—Upon entering your pew, bow your head in silent prayer. Also spend the intermission in silent prayer and meditation.

Please use this program. There will be no announcements.

Fourth—Baskets will be placed at the exits for your offering. This is required for printing and other necessary expenses. Give what you can.

THE RESURRECTION

The author of the following poem, Mr. Jonathan H. Brooks, is a student at Tougaloo College, under the auspices of the Congregational Homeland Boards, Tougaloo, Mississippi. The poem was awarded Third Prize in a contest held by the Negro magazine OPPORTUNITY.

His friends went off and left him dead
In Joseph's subterranean bed,
Embalmed with myrrh and sweet aloes,
And dressed in snow-white burial clothes.

Then shrewd men came, and set a seal
Upon his grave, lest thieves should steal
His lifeless form away, and claim
For him an undeserving fame.
"There is no use," the soldiers said,
"Of standing sentries by the dead."
Wherefore they drew their cloaks around
Themselves and fell upon the ground,
And slept like dead men all night
through,
In the pale moonlight and chilling dew.

And muffled whiff of sudden breath
Ruffled the passive air of death.

He woke, and raised himself in bed;
Recalled how he was crucified;
Touched both hands' fingers to his head,
And lightly felt his fresh-healed side.
Then, with a deep triumphant sigh,
He coolly put his grave-clothes by—
Folded the sweet white winding sheet,
The toweling, the linen bands,
The napkin, all with careful hands—
And left the borrowed chamber neat.

His steps were like the breaking day—
So soft across the watch he stole
He did not wake a single soul,
Or spill one dewdrop by the way.
Now Calvary was loveliness;
Lilies that flowered thereupon
Pulled off the white moon's pallid dress,
And put the morning's vesture on.

"Why seek the living among the dead?
He is not here," the angel said.

The early winds took up the words,
And bore them to the lilting birds,
The leafing trees, and every thing
That breathed the living breath of
spring.

Jonathan H. Brooks.

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The Minister And His Disposition

By John R. Scotford, Cleveland, Ohio

THE minister needs a good disposition. If he is to be as "harmless as a dove", he must needs keep his temper. If he is to set a worthy example to his flock he must be always cheerful. If he desires to keep his job, he must rule his moods.

But the act of ordination does not automatically cast all devils out of the minister's make-up. At least the vestigial remains of his temper tend to survive. The title of "Reverend" does not dispel dark moods. Not even fasting and prayer will keep some of us perennially sweet tempered.

The life of the minister is probably no more irritating than that of many other callings, but he is denied certain means of relief available to the real estate man and the undertaker. He is not supposed to swear. His Christian principles restrain him from calling some deacons by their right names. According to the rule book he is supposed to turn the other cheek and go the second mile. The worst feature of the irritations which fall to the lot of the minister is that he can rarely do anything about them.

He cannot control his co-workers, although he is blamed for all their blunders. My neighbor who runs the car line has as his motto "Fire the man who is going to have the accident before he has it." Not so with the minister. He must allow the solo to be sung, the Sunday School class to be disrupted, the church dinner to fail before he can take action. To stand on the side lines and smile while incompetent folk mess up the scenery, with a painful knowledge that you are the repair man, is not encouraging to a pleasant frame of mind.

The minister seeks an ultimate goal so distant that he can rarely detect many visible signs of progress. His task is like driving a car across an endless prairie without the consolation of mile posts. The bigness of his job breeds discontent in his soul, and the result may be visible signs of petulance.

The aim of every minister is to maintain his self-control, at least in public. There are moments when he feels like capsizing the pulpit and stamping out of the sanctuary, but somehow he must hold his peace. In the presence of the people he will neither give vent to his anger, nor play the baby. He will neither court their wrath nor invite their pity. If he manages to control himself, the odds are that he will be able to manage the people round about him. Success in

the ministry is largely a matter of self-mastery.

Ruling his disposition and controlling his moods is a problem every minister must face. No pill has yet been discovered which will invariably produce a sweet temper—yet some suggestions born of experience may have worth.

Nothing will do more to promote ministerial peace of mind than the consciousness that one is doing his best by his job. A certain brother had a nervous breakdown and suffers from interminable headaches. The people imagine that this calamity is the dispensation of an unkind providence, but he who looks more closely discovers that this man was endeavoring to secure through emotional appeals results which can only be won through hard work. He sought to increase the size of the Sunday School—by telling the people that it should be larger. His idea of recruiting teachers was to harangue the congregation on the need of help. He sought to gain members for the church by a sudden emotional appeal. How he brewed his sermons I do not know, but I suspect that most of the bubbling happened after closing hours on Saturday night. No wonder the fellow was plagued with headaches! But on the other hand, the minister who plans his work and gets it out of the way early in the week, who uses shoe leather for the end for which it was invented, who makes the telephone serve its proper function, who gets his sermons ready long before the Sunday paper goes to press, is likely to have the Sabbath morning find him with a serene disposition. Nothing promotes the ministerial peace of mind more than the habit of getting the details out of the way ahead of time.

The minister who knows by Saturday noon what he is going to preach about and pray about, who is going to teach, who is going to unite with the church, has laid the proper foundation for a sweet temper throughout the week-end. The satisfaction of work well done promotes self-control.

And now comes a contrary warning. Many ministerial blues arise from the delusion that the poor fellow must do everything! When Elijah decided that he was the only righteous man in Israel, then did he land under the juniper tree. The minister of whom it was said, "He works so hard that there is little left for the Almighty to do, let alone a mere

church member", had a difficult disposition. We are never as important as we think we are. More help is available than we imagine. In a fit of despondency I once resolved never to ask another person to join a certain church. Shortly thereafter five people spontaneously asked to be received! We can greatly ease the strain upon our own dispositions by permitting the other fellow to share in both the responsibility and the work.

Wise is the minister who does not keep too close to his job. Running a church is like keeping house, in that there is always something to be done—but blessed be they who know when to leave things alone. Over concentration has ruined many a pastorate and wrecked many a man. One fall I made a most righteous resolution—to work at nothing but my church. The ultimate result was that I worked myself into an ugly disposition, and had a disastrous row with the choir.

Blessed is the minister who has discovered a sufficient number of emotional safety valves. Nothing will help him to maintain his self-control more than harmless ways of blowing off steam. Most ministerial explosions are due to too much pressure and too few outlets. Merely as suggestions, allow me to put down some of the ways one minister has discovered of relieving the strain upon his disposition.

In a Southern church I once had a standing agreement with the small boys of the neighborhood to go for a hike on Monday afternoon. We met at the church after school, and explored the world until sundown. This device proved a perfect antidote for blue Monday. One cannot be down-hearted in juvenile society. Boys are hard on the legs, but are a sure cure for drooping spirits.

Another helpful experience has been that of teaching school one morning a week. To go to another portion of the city and project oneself into a totally different environment proved unexpectedly refreshing. A few hours of teaching made an excellent "off-day."

At times a visit to the Art Museum helps to avert a mood. Once I was beguiled into going on a shopping expedition. The object was to pick out a new chair. We visited two stores, in both of which were miles and miles of chairs, to the feminine mind all different, to my perception all alike. Rather than give

my wife grounds for divorce, I fled. Driving out to the Art Museum, I relieved my mind by purchasing a reproduction for fifty cents—and greeted my better half at the supper table with an angelic disposition.

The automobile is a first aid to the ruffled spirit. Many people have discovered that an excellent way to calm themselves is to burn up a little gasoline. Provided they stay within hailing distance of the speed limit, this is a good tonic for preachers. Many times we need to take the car out and drive it until we feel better. On Sunday, my notion of "the end of a perfect day" is to drive the car around town for an hour or so after church, eat some crackers and cheese, and go to bed.

But what has religion to do with a man's disposition? It is both a cause and a cure.

Much ministerial distemper arises from the endeavor to force oneself to be religious. We desire certain moods, we seek them, they do not come—and the result is depression. The greater the social pressure upon a preacher to manifest certain forms of piety, the greater is the inner rebellion likely to be. An emotional religion and moods go together.

The right sort of religion is the ultimate remedy for a distraught disposition. The natural expression of sincere faith inevitably calms our souls. But to do us good our spiritual life must be voluntary, spontaneous, personal. One man's meat is another's poison. Different moods require different methods. Sometimes it helps to go off by one's self and meditate. Recently the reading of Masefield's poem, "The Coming of Christ" shook me out of one mood and into another by its religious impulse. Music, a strange church, fellowship with friends, a new meaning discovered for an old passage of Scripture—all serve their purpose at times. Early one Easter morning a new understanding of the Resurrection came to me—and I had a glorious day. But, fortunately, there is no end to the ways in which one may woo the spirit—and by the winning gain peace.

"It is a source of satisfaction to me that I have never neglected the Bible. Through thirty years the Bible has held the central place in all our Tabernacle thinking."—Dr. Charles E. Jefferson, pastor of the Broadway Tabernacle, New York.

"If the political world provides that freedom in which religion may best accomplish its task, the religious forces of the country may surely show their appreciative interest by making their contribution to the moral and spiritual elevation of political life."—Ralph B. Urmy, editor of *The Pittsburgh Christian Advocate*.

DAILY DOZEN BASED ON OUR LORD'S PRAYER

This interesting spiritual exercise comes to us on a blotter from the Bridgeboro Methodist Episcopal Church, Bridgeboro, New Jersey.

THE DAILY DOZEN A MORNING MEDITATION FOR THE FAMILY



1. To believe in the God of all love and goodness, to trust in Him as "Our Father."
2. To believe in the God of all power and holiness as "Our Father in heaven."
3. To acknowledge God's rule on earth and try to live that "Thy kingdom come."
4. To be subject to the will of God as your high purpose, "Thy will be done."
5. Trusting in God's loving care whose we are you can say, "Give us our daily bread."
6. Believing in his mercy, grace and forgiveness, you can say, "Forgive our trespasses."
7. Wanting the law of mercy and good will to rule your life you say, "As we forgive."
8. Knowing he was tempted, we do not fear to say, "Lead us not into temptation."
9. Being certain He came to save and to keep you, you cry, "Deliver us from evil."
10. Not doubting that God will rule you declare, "Thine is the Kingdom."
11. Knowing that with Him all things are possible you affirm, "And the power."
12. With the hope that you shall see Him and "The glory forever." Amen.

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2. My Life Work—What shall it be?
3. My Religion—What shall I believe?
4. My Church—Which shall it be?
5. My Wife—Who shall she be?
6. My Husband—Who shall he be?

Can you suggest any books in working up these topics?

Answer—You have a good series and I would suggest:

1. "A Young Man's Questions," Robert E. Speer; "A Young Man's Affairs," Charles Reynolds Brown; "Facing Life," Faunce.
2. "Profitable Vocations for Boys," Weaver; "Vocational Self-Guidance," Freyer.
3. "The Main Points," Charles Reynolds Brown; "Things Fundamental," Jefferson.
4. "How We Got Our Denominations," Stanley Stuber, published by the Association Press.
- 5 and 6. You will find a fairly extensive discussion in Chapters 4 and 5 of my book "The Fine Art of Living Together," also Chapter 2 of Paul Popenoe's "Modern Marriage."

Question—I have never used a commentary in my study of Bible and building sermons. I have been wondering whether I might not profit in the use of one. Can you recommend one that is suggestive and practical? I do not care for one that is ultra-conservative but would like one liberal in spirit and solid and real.

Answer—The two or three that I use are an Exposition of the Bible, in seven volumes. It really is the Expositor's Bible. It is published by The S. S. Scranton Co. of Hartford, Conn. This is a series of expositions covering all of the books of the Old and New Testament. It includes some of the greatest commentators—Marcus Dods, Dean F. W. Farrar, Alexander MacLaren, H. C. G. Moule, R. F. Horton, James Denney, George Adam Smith, etc. It is a series of expositions of the various chapters in the Bible. I do not think I paid more than \$8 or \$9 for the set. Hastings's "Dictionary of the Bible" is a remarkably fine set of books to own, but it, of course, is not exclusively a commentary. Its data, however, are authoritative, and it is a most remarkably complete set. I have five volumes of it. These are large volumes. I think it cost about twenty or twenty-five dollars. Parker's "The People's Bible" is also a fine Bible Commentary. A critical commentary on the New Testament edited by Alvah Hovey is published by the Baptist Publication Society. This is simply the New Testament and isn't strictly speaking a commentary. If you want a short one volume book that will give you a great

This page offers a service to all readers. Dr. Beaven will be glad to discuss questions and problems which may be submitted to him. These may be concerned with either church or Sunday school administration. Just address your inquiry to Dr. Beaven, "Church Management," 626 Huron Road, Cleveland, Ohio.

many homiletic suggestions, Dr. Hallock's book, Doran's Ministers' Manual is very suggestive. He gets one out each year. This, I think, costs \$2 or a little more. It is published by Doubleday, Doran and Company.

Question—I have just taken up my first pastorate in a very conservative little church and small community. In my first sermon I made reference to some of the "antiquated science" of the book of Genesis. I have been severely criticized for what I said. Do you think I did right?

Answer—I shall not attempt to discuss your ideas of the Book of Genesis in its relation to science, but I would like to discuss the question of your method of procedure and its wisdom.

On that I do not think you did right. Every man who goes into the pulpit has to make clear to himself what his main purpose is in going, and he should not let secondary purposes ruin the chance of his securing his major objective.

The objective of your pulpit work should be to get people to see God in Jesus Christ so clearly that they can get His help into their lives day by day, and thus get to live as the Christians that He wants them to be. One ought to be very careful to keep this purpose first.

Your influence as a minister is eventually to be tested by your ability to secure this result.

Correct intellectual concepts are unquestionably a means to this end and you have certain responsibility for teaching them to your people. On the other hand, you should recognize the fact that most people are going to accept your intellectual positions because they have come to have confidence in your judgment and in you. Therefore, if you are to propose some intellectual conception which you feel to be more accurate than the one that they hold, my advice to you is to take time to make them realize that you see the first things first; let them see Christ in your life and hear Him through your preaching so fully that they will come to feel drawn to Him and get the help and strength from Him that they should through your preaching. After this confidence is built up, you can then proceed further to lead them into such changes of thought along intellectual lines as

you are convinced are essential to a better understanding of the gospel that you are preaching. But when you come to present your point of view, my advice is to present it positively and not negatively; to place what you have to say before them on its merits, and not use references to sections of the Bible or to previously held views or to their ideas that can be interpreted as slighting remarks.

There is a place for teaching in the pulpit and there is a need for leading our people to see conceptions of life, of God, of the Bible, and of our religion that we believe are bigger and more true to life than the ones they may have, but this is a means to an end, not the main purpose of your ministry and, as a method of procedure, it is altogether unwise in a community where you know people hold certain points of view to affront those points of view needlessly. Particularly it is unwise, even though you are convinced that you are correct on a given point, to pick out the minor point of difference at the beginning, and create prejudices against you that prevent their hearing the real message that you have come to deliver, and create such antipathies as make it probably impossible for you to have time to gain their confidence and love.

Let Him Know It

If with pleasure you are viewing any work a man is doing,
If you like him or you love him, tell him now;
Don't withhold your approbation till the person makes oration
As he lies with snowy lilies on his brow;
For no matter how you show it, he won't really care about it,
He won't know how many teardrops you have shed.
If you think some praise is due him, now's the time to slip it to him.
For he can not read his tombstone when he's dead.

More than fame and more than money is the comment, kind and sunny,
And the hearty, warm approval of a friend,
For it gives to life a savor, and it makes you stronger, braver.
And gives you heart and spirit to the end;
If he earns your praise, bestow it; if you like him let him know it.
Let the words of true encouragement be said:
Do not wait till life is over and he's underneath the clover,
For he can not read his tombstone when he's dead.

—Ex.

"How pathetic is intellectual poverty! Not only for the embarrassment it frequently occasions its victim, but also for the sense of utter loneliness that it brings to his soul when mere sensations have lost their original charm and there seems to be nothing new or stimulating anywhere in existence."—*Zion's Herald*.

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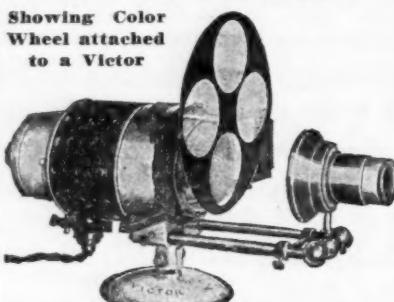
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Ministers' Exchange

THREE is no profession in the world which can arrange vacation exchanges on so pleasant a basis. Every minister takes a vacation. Supplies must be arranged for his pulpit while he is away from the church. This column makes it possible for the minister to plan an exchange for the period which will offer full vacation privileges and the added opportunity of visiting a section of the country he may want to see. The variety in the announcements made in this number show the possibilities of the plan.

No charge is made for inserting a communications from you if your name and address is given. Where a box number at CHURCH MANAGEMENT is given and replies forwarded the regular classified charge of five cents per word will be made.

Annapolis, Maryland: Evangelical Church in "Colonial Annapolis," one hour from Washington, D. C., one hour from Baltimore and within driving distance of most of the historic and scenic points of interest in the East. Minister would like to exchange with minister in or near Chicago for three or four weeks in July, August or September. Honorarium is \$25.00 per Sunday morning. Louis Landgrebe, 16 Francis Street.

Mount Shasta, California: Community Methodist Church at the foot of Mount Shasta. Is there a minister in or near Chicago who is needing six weeks' companionship with rivers, mountains, lakes and trees and will exchange with one who needs six weeks of Chicago Theological Seminary Summer School? Write Alan R. Goozee, Mount Shasta, California.

Ashby, Mass.: Country minister would be glad to supply by exchange or otherwise some church in close proximity to Montreal, Canada, for two or three Sundays in September. The Orthodox Congregational Church of Ashby will pay supply \$15.00 per Sunday during pastor's vacation. Robert W. Campbell, Box 27.

Monticello, Illinois: 25 miles to University of Illinois; pastor Methodist Church, 500 members, would like exchange of pulpit and parsonage in July; prefer Chicago or Wisconsin lake region. J. E. Evans.

Lexington, Ky.: Baptist Church of 650 members would be glad to exchange with pastor around Washington, Philadelphia, New York, Cleveland, Detroit or Chicago for two or three Sundays during July or August. Church will pay \$25.00 per Sunday for two services. Address, Rev. A. L. Goodrich, pastor, Porter Memorial Baptist Church, Lexington, Ky.

Church Wanted. A minister under charges for heresy by a Presbytery in Texas of the Presbyterian Church in the United States would like to make contacts which will lead to a call to a church where he can preach the full gospel without compromise. Liberal but evangelical. Best of character references. Address Box C, Care Church Management, 626 Huron Road, Cleveland, Ohio.

Moravia, New York. Congregational Church of 230 members, located near Auburn Theological Seminary and School of Religious Education, would like a vacation exchange with minister in Colorado, Arizona or New Mexico. H. J. Bortle, Moravia, New York.

Buffalo, New York: Church of Christ (Disciple) minister will be glad to exchange pulpits for two weeks in either July or August with a minister in or near Cincinnati, Ohio. Harry G. Kay, Box 17, Station B, Buffalo, New York.

Boston, Mass.: Methodist minister of a church of 600 will exchange for three weeks with minister in or near St. Louis, Missouri. Honorarium \$25.00 per Sunday for one service. Address, Box E, Church Management, 626 Huron Road, Cleveland, Ohio.

Columbus, Kansas. Forty-five minutes' drive to the gateway of the Ozarks, Presbyterian church of 300 members. Minister would like to exchange with some one near a good university for the month of July. William G. Brandstetter, Box 435, Columbus, Kansas.

Shreveport, Louisiana: Baptist Church of 700 members would be glad to exchange with pastor in or around Washington, D. C., for three Sundays during July or August. Church will pay \$25.00 per Sunday for two services. Address, Rev. C. A. Voyles, pastor, South Side Baptist Church, Shreveport, La.

Highland Park, Ill. (Chicago suburb): Presbyterian Church of 500 members would like exchange with minister in California for three August and one September Sunday. Honorarium is \$35.00 per Sunday morning. Frank Fitt, 295 Prospect Avenue.

WHAT SORT OF PEOPLE HERE?

Once when a traveler in a palm shade lay
A traveler stopped at noon one dusty day.
And asked, "What sort of people in this land?"
The prophet answered, lifting happy hand;
"Well, friend, what sort of people whence you came?"
"What sort," the traveler snorted, "knaves and fools."
"Well," said the prophet, "when your fever cools,
You'll find the people here the very same."

Another stranger at the dusk drew near,
And paused to ask, "What sort of people here?"
"Well, friend, what were the people whence you came?"
"Ah," smiled the stranger, "they were good and wise."
"Then," smiled the prophet, laughing in his eyes,
"You'll find the people here the very same."

—Edwin Markham.

Individual Liability of Church Officers

By Arthur L. H. Street

A DECISION of particular interest to the administrative boards of unincorporated churches appears in the case of *Forsberg vs. Zehm*, 143 South Eastern Reporter, 284, lately considered by the Virginia Special Court of Appeals. And, in passing, it is interesting to know that the laws of that commonwealth do not authorize the incorporation of church organizations.

The music committee of Ghent Methodist Episcopal Church, South Norfolk, Va., contracted with one Zehm as organist and choir director for a year, with provision for continuation of the contract from year to year unless cancelled by notice given by either party three months before commencement of a new year.

Circumstances in Zehm's family, for which he does not seem to have been at fault, caused opposition in the congregation to his retention and the stewards dismissed him. He sued to recover compensation under the contract covering time subsequent to his dismissal, on a theory that for want of proper notice of cancellation of the contract and want of ground for discharging him, the contract remained in force. Judgment was awarded against the stewards, but the Court of Appeals ordered a new trial.

The first point decided by the higher court is that the stewards were jointly and severally liable on the contract, although it was executed in the name of the church by the music committee. This

decision rests on the points that there was no church corporation, and could be none under the laws of Virginia; that the board of stewards authorized Zehm's employment, and that he rightfully looked to the board for payment.

However, the court held that if Zehm's services had proved to be unsatisfactory, he was subject to discharge under this contract which contemplated harmonious relations. But it was decided that he was not subject to arbitrary discharge.

Mr. Justice Christian of the Special Court of Appeals dissented from the decision of that court, saying, in part:

"Zehm knew, the people generally know, and the lawmakers, legislators, and courts know, that Christian denominations of this state are governed by a higher law than statute or decision, and do not require the sheriff to compel them to meet their moral obligations. . . . It will be a sad day for religion in this state when the singing in the worship of God is made the subject of barter and pelf like ordinary amusements.

"The result of the majority opinion will be to make boards of stewards, vestries, and boards of deacons quasi corporations or partnerships, whereby the members, jointly and severally, without their consent or intention, are bound by law for all debts and contracts of their various congregations. It will be so far-reaching and contrary to the genius and spirit of our institutions that few people will serve in such capacity."

"With all its benighted antiquities, its stock of shopworn and second-hand goods, and its large proportion of timidous members and leaders, the Church nevertheless is the most august and spiritually effective body of persons on this planet. It has been in every century of its history, including the present one, an extraordinarily creative and transforming force."—*Rufus M. Jones*.

"Industry hurt religion because it nourished the physical sciences beyond the psychological; because it accustomed men to think in terms of cause and effect; because it made them handle impersonal mechanisms rather than growing life; because it gathered them into cities, where every faith lost edge by rubbing elbows with a hundred hostile creeds; because it increased the prosperity of men and enabled them to enjoy the earth too well to lose themselves in hopes of heaven."—*Will Durant in The Century*.

"The business of the churches today, as never before, is to give to rushing and accelerated multitudes 'that peace which the world can not give'."—*President, Church and Sunday School Music Publisher's Association, in New York*.

GIVING CHRIST OUR BEST

There is a lovely legend of a poor acrobat who, becoming a convert to the faith, entered a monastery as a lay brother. He was unable to write more than his own name, and could read only the simplest words with difficulty. To learn and repeat the Paternoster and the Credo presented an almost insuperable obstacle in his path. Yet he longed to show his devotion to his new-found Lord. Disheartened by his slow progress, what could he do? In a remote gallery of the monastery hung a picture of Christ upon the Cross, and gazing upon it in wonderment, suddenly an idea struck him. Laying aside his habit, he commenced to do his old acrobatic feats before the canvas. Then at last he sank to the floor. He was out of training and his efforts had exhausted him. While he lay there, the Christ slipped out from the gilt frame, and with gentle hand wiped the perspiration from the old brow. It is only a legend, and of course there is nothing in it—except a sublime truth crudely bodied forth. While Christ merits the best service we can render, yet the smallest gifts He will not despise.

J. W. G. Ward in *His Last Week*; Doubleday, Doran & Company.



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BOOK BROADCASTINGS



What the Writers have to Offer

The Interpretation Of Religion

A Review by Herbert W. Hansen

THE theory presented in this work is based on a consciousness of value and is therefore a type of Ritschianism. A great deal of time is spent in Part I of the book entitled "The Method", which is of interest to the technical student of theology because it deals in a scholarly and critical way with such subjects as "What Theology Is", "The Relation of Theology to Other Branches of Scientific Study", "The Scope of Theology", "A Critique of the Speculative Method in Theology", and a critique of the fields of psychology of religion, and the science of religion as they relate to theological inquiry. Dr. Baillie gives us the conclusion to which this study in method has led him in a sentence well worth repeating:

"When the traditional theology (following the lead given it by Schleiermacher and Ritschl) entirely gives up its speculative ways and turns itself into an attempt to understand religion from the inside, but at the same time (in departure from Schleiermacher and Ritschl) regards itself as having to do not merely with Protestant or with Christian religion, but with religion as such; and when on the other hand the psychological and historical studies of religion give up the effort to dispense with those standards of good judgment which are interior to religion itself, and in consequence come also to view religion as from within; then all the various lines of study will meet in a science of religion that may at least be worthy of the name."

After analyzing the contributions and shortcomings of the value-judgement school, Kant, Fichte, Lotze, Ritschl and Herrmann, our author attempts to restate and further elaborate and defend the general theory of religion represented by all these great names with the apology that "a dwarf on a giant's shoulder sees farther of the two." The Ritschian contention is that the kind of intelligent or rational insight in which religion takes its rise is none other than moral insight, and that faith in God is in some sort an outgrowth of our consciousness of value.

Dr. Baillie defines religion as "a moral trust in reality". Religion to be properly studied must be experienced within. One cannot understand any religious experience unless he has the key to it in his own experience. There can be no meaning to ultimate human values unless they receive cosmic reinforcement:

"If I am right in feeling that it

is absolutely demanded of me that I be pure in heart, and just and honorable in all my dealings, then can this mean less than that reality demands these things of me? And if reality demands these things of me, then reality must be interested in moral value; it must have a stake in the moral issue; it must be on the side of good and against the unworthy and the evil. But that is to say that it is a moral Being itself, not indifferent to moral distinctions but, on the contrary, supremely sensitive to them, and really and deeply caring whether good or evil prevails. The ultimate reality must thus be One Who loves the Good."

All religious problems are unfolded and expounded with the inward interpretive slant:

"Religions can be tested only from within. They are to be ranked as high or low, adequate or inadequate, true or false, in accordance with the extent to which they are true to their own central principle—the root idea for which all religion stands; or, more accurately, in accordance with the adequacy with which they positively express and expand that principle."

"... Christianity can lay no other claim to be the highest and truest religion in the world than just that it envisages the Divine in terms of what we think ourselves able to discern to be the highest values revealed to us in our human intercourse with one another."

"... men's ideas of God, and their religious ideas generally, keep pace with, or lag but a few paces behind, their advancing moral values."

"... it is not merely that through our values we reach God or that from them we infer Him, but rather that in them we find Him."

The criticism of "The Rationalistic Theory of Religion", "The Romanticist Theory of Religion" and "Theological Intuitionism and the Religious a Priori" are full of suggestion for the theological student. One feels upon completing the book that here is an outstanding contribution to theological thought which the careful student of theology cannot afford to miss.

The Interpretation of Religion, by John Baillie. Charles Scribner's Sons. 492 pages. \$4.00.

The Word of God and the Word of Man, by Karl Barth. Translated from the German by Douglas Horton. The Pilgrim Press. 327 pages. \$2.25.

For the first time, the distinctive ideas and message of an outstanding German theologian about whom controversy has long raged, are made available to English readers in this most felicitous translation by the minister of the Leyden Congregational Church, Brookline, Mass. First impressions of the book are apt to be uncomplimentary. To one unacquainted with Barth, a mass of very questionable antitheses, half truths, and loose generalities, seem interspersed with scintillating insights and thrown into a literary form that frequently approaches ecstatic prose. But the book grows on the reader for, however violently one may disagree with the author's views of God, psychology, Calvinism and the basis for faith in ultimate reality, the reader cannot escape the stimulus of the original and highly penetrating ideas with which the book abounds.

Here is a devout follower of Christ as the divine Son of God who, surprisingly enough, accepts the modern critical position both with reference to the Bible as a whole and the life of Jesus in particular. Like Paul, he does not know Christ after the flesh for his absolute is the Christ-idea. "To the grief of our theological contemporaries, there is above all no 'Life of Jesus.' Yet, 'the New Testament proves itself.' Its message is held to be self-authenticating. This is one of the few recent books that the reviewer has resolved to read again and yet again. Not only for its strong emphasis on Christ as the way out of the conflict between human sinfulness and the righteousness of God, but also for its unusually suggestive treatment of 'The Need of Christian Preaching' and 'The Task of the Ministry', the book ought to have a wide circulation among religious leaders.

A. E. L.

New Duplicating Process Should Help Churches

A new method of duplicating letters, announcements, calendars and other items which ought to be interesting to ministers and churches has just been perfected and is now being offered in some of the larger cities. It is known as the Photo-Offset-Process. The method used is to photograph the type-written copy. From the photographic plate the impression is transferred to a rubber plate. This in turn makes the impression directly to the paper. The cost of reproduction by this process, even at present, is not much greater than that of the multigraph, but it makes variety and illustrations are reproduced without extra expense. It will pay you to investigate this method.

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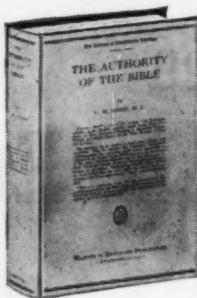
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The Making Of The Christian Mind

A Review by Frank Fitt

DR. ATKINS has already established his reputation as an author within the Christian ranks. For more than twenty years he has been giving us ever so often a book of charm and insight and scholarship which deals with some phase of the Christian message. He is one of a very small group of men in the United States who are able to combine the pastoral office with significant writing for a larger circle, an achievement far more frequent among the clergy of England and Scotland. After more than thirty years in the pastorate Dr. Atkins has now become a member of the faculty of the Auburn Theological Seminary.

It was inevitable that someone should give us sooner or later the outline story of the Christian faith in a single volume and we may well be grateful that Dr. Atkins has performed the task. It is unquestionably his most significant work and he is as well equipped as anyone in this country for the responsibility. For a generation he has been a student of church history and religious temperament, and his interest was expressed in two volumes published years apart which are familiar to students, "The Pilgrims of the Lonely Road", a study of the chief Christian mystics, and "Modern Religious Cults and Movements", a study of the surging spiritual aspiration of our time. Out of his long background of study and brooding thought these two main interests are now fused into a unified expression in the present volume.

The book is described as "a contour history of Christianity", but that phrase is inadequate to describe the wealth of thought and insight that pours out on page after page. The title itself provides a better hint. After a preliminary chapter on the three chief inheritances of the Christian mind Dr. Atkins deals with the creative mind of Christ and in his succeeding chapters with the meaning of that mind for one generation after another. He shows us how that mind became doctrinal and sacramental and mystical and humanitarian. There are few dates, but hundreds of deft phrases which supply vistas through which we can see the long Christian procession at various stages of the march. Perhaps the most valuable contribution of the book is the tracing out of Christianity's doctrinal development as the corollary of the spiritual experience of its following.

It has long been an axiom that to be fair in one's appraisal of contemporary Christianity one must know the moods and tenses of its long and complicated past. Dr. Atkins' book provides such a background of knowledge. It is difficult not to be overly enthusiastic on his treatment of his theme, his impartiality, his sense of proportion, his appreciation of the varying types of thought and experience, his clear thinking and deep feeling as it is reflected

in his style and the occasional poetical touch. Altogether this is a most unusual book and one that should obtain a wide reading among earnest Christians everywhere.

F. F.

The Making of the Christian Mind, by Gaius Glenn Atkins. Published by Doubleday, Doran and Company, Inc. 336 pages. \$3.00.

Of Social Significance

Whither Mankind, edited by Charles A. Beard. Longmans, Green and Co. 408 pages. \$3.00.

The editor calls this book a panorama of modern civilization. I think that is a worthy description of the work. But whether one agrees with it or not will largely depend upon his own literary and philosophic precedents. It certainly represents what we know as the advanced thinking. The names of the contributors will be evidence of that. Bertrand Russell writes on Science, Havelock Ellis on the Family, George A. Dorsey on Race and Civilization, John Dewey on Philosophy, James Harvey Robinson on Religion, and equally liberal writers on other themes of human progress. One of the most interesting is the paper by Hu Shih on the contrast of eastern and western civilizations. Hu Shih takes issue with those who believe that the eastern philosophy still has much of humanitarian qualities to teach the west. He finds more kindness, more sympathy, more of the nature of divine love in the great machine age of the west than ever existed in the east.

The volume gives one a splendid opportunity of catching up with advanced thinking or, at least, finding out what it is in many different lines. Personally I should have preferred one more friendly to revealed religion for the article on religion. But Robinson gives a good historical treatise, though it would seem to be written to give those who know of religious history and movements, knowledge of religious progress. The price was made possible by the adoption of the book by the Book-a-Month Club. Otherwise one would expect to see a price of four dollars or more on this book.

W. H. L.

Let Freedom Ring, by Arthur Garfield Hays. Boni and Liveright, N. Y. 341 pages. \$2.50.

This book is made up of well-written accounts of several different legal battles in which the author, a well-known New York lawyer, has sought to protect his clients when their personal rights were questioned.

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H. M. SHELLEY, Publisher, 5513 Larchwood Avenue, Philadelphia, Pa.

American Mercury in Boston. Other titles are: Freedom of Assemblage, Freedom of Residence, Freedom of the Stage, and Freedom of Opinion.

For one who feels that this is a land of liberty, the contents of this book may come as somewhat of a shock. To learn that there are minority groups of perhaps well-meaning people who are continually seeking to prevent others from doing something which they either cannot or do not like to do, is not pleasant to contemplate. Yet these things are true. The author has devoted his professional talents largely to fighting such conditions.

While this book deals with very serious problems, it is written in a spirit that is without rancor and with a humor that is at times refreshing. E. D. L.

prophets of long ago are so vital, so rich and so spiritually illuminating that they cannot receive too much emphasis in our modern world. Dr. Winton's book is lucid, scholarly and eloquent. In spite of the wealth of literature in the field, there is no book which will give a beginning student a clearer idea of these prophets and their significance, and at the same time the more advanced student can read the work with profit. "Pleaders for Righteousness" is an addition to the "Bible Course" of "The Leadership Training Series". It consists of twelve studies with questions for discussion appended to each of them. In addition to being admirably adapted for use in adult Bible classes, it can with confidence be recommended to the general reader as a delightful and informing book. L. H. C.

Bowing the Preacher Out of Politics, by George Mecklenburg. Fleming H. Revell Co. 141 pages. \$1.25.

The contention of this work is that church and state in our modern day are entirely too separate. Ministers should talk politics and everything else that has a moral reference. The Old Testament prophets are correctly portrayed as being preacher politicians. Jesus is interpreted as having a political situation in mind as he preached his gospel. How the Christian church shaped political tendencies from early days down to its more modern part in

abolishing slavery, shaping democracy, and establishing prohibition is rather well shown.

One wonders in view of the recent presidential campaign whether the thesis of this book is true. The church and ministers were never in politics as they are today. Scarcely anything but political sermons were preached for months last fall in New York City. The author of this volume feels that outspoken political sermons will pack the churches, yet thousands of folk last fall got extremely tired of being told about the moral issues of the campaign. There is no evidence that the New York churches had larger crowds last fall than they are having now. The real truth of the matter is that the average minister cannot tell the intelligent layman anything about politics that he does not know or at least cannot find out in newspapers, magazines, on the radio, etc. If any warning needs to be given, it is not to tell the modern preacher to speak his mind on politics and reform, but rather a caution as to when it is time to soft pedal his opinions.

The book is well worth reading. The person who wants an apologetic for the Anti-Saloon League will relish it. But the reviewer, for one, objects to the theory that only Protestant Christianity can save America. What must the religious Jew think about one religion trying to make the nation a part of itself? The best chapter in the book is one which has no relationship whatsoever to the rest of the book, "Realism in the Pulpit", a plea for originality and freshness in preaching.

H. W. H.

Men and Movements in the Church, by F. A. Iremonger. Longmans, Green and Company. 154 pages. \$1.75.

A little book that is illustrative of the old adage about good goods and small packages. This volume contains thirteen interviews with leading Anglican churchmen. With two exceptions these interviews were first published in *The Guardian*. The first "interview" is naturally Dean Inge, who possibly occupies a larger place in the intellectual life of England than any other man of his generation. As he is asked and answers dozens of questions this interview takes us very near to the center of his intellectual and religious life. In fact the same thing can be said of all of the chapters of this book. All of the interviews are well-written, but some of the leaders interviewed are not especially known to American readers. Others like Studdert-Kennedy and "Dick" Sheppard have large clienteles of readers on this side of the Atlantic. "Men and Movements in the Church" is an excellent volume to inform the alert-minded, truth-seeking American as to what is being thought and said on the other side of the Atlantic. The work is exceptionally well-written and highly interesting.

L. H. C.

John Bunyan

Tinker and Thinker: John Bunyan, by William Hamilton Nelson. Willett, Clark and Colby. 169 pages. \$1.50.

A Modern Pilgrim's Progress, by DeWitt Lincoln Pelton. American Tract Society. 136 pages. \$1.50.

For popular expositions of John Bunyan's life and message, it would be difficult to find anything more satisfying

Preachers and Preaching

Pleaders for Righteousness, by George B. Winton. Cokesbury Press. 225 pages. \$1.00.

The scope of this book is clearly defined in its sub-title, "Studies in the Prophecies of Amos and Hosea." In the past twenty years we have had scores of studies of the Hebrew prophets, but no student of the Old Testament will for one moment intimate that we had too many such books. The messages of these flaming-hearted, golden-mouthed

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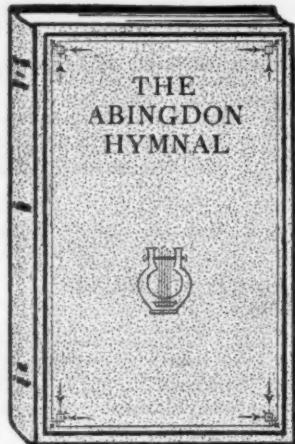
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than these two books. The first deals with his life, and the second with his "Pilgrim's Progress."

William H. Nelson's "Tinker and Thinker", as a life of Bunyan, is unique for lively spirit and humor. It is delightful reading from beginning to end and may be read with enjoyment as well as profit. It is far removed from the conventional biography or hackneyed life-history. The author says: "For nearly a generation I have been saturated with the book (Pilgrim's Progress); my life has been colored by it, and more than colored—it has been made by it. You can understand my zeal in setting forth this book as a tribute to the author of Pilgrim's Progress". The volume is attractively illustrated with drawings by Ralph Chessé.

Dr. DeWitt L. Pelton's "A Modern Pilgrim's Progress" makes a spiritual interpretation of Bunyan's allegory in the social setting of present day life. His thought is of a modern pilgrimage made up of pilgrims who travel together as did the people in "The Canterbury Tales" of Chaucer, and yet, who, at the same time, pass through experiences similar to those of Christian in "Pilgrim's Progress". All the problems, difficulties and temptations that confront the modern disciple of Jesus receive consideration. The way is often hard, but the road is not without its joy and happiness.

P. F. B.

John Bunyan, Pilgrim and Dreamer, by Wm. Henry Harding. Fleming H. Revell Co. 221 pages. \$2.00.

This posthumous book of Mr. Harding so timely in publication, appears as a contribution to the tercentenary celebrations being given this year (1928) in honor of the man—John Bunyan and his message for today.

The author has the English appreciation of Bunyan and reflects such an infilling of the Spirit and such boundless appreciation of all matters pertaining to the Kingdom and being devoted throughout life in all his efforts to those things only which would magnify the Christ, that he was peculiarly fitted, by precept and practice, to give a warmth and glow to the achievements and message of John Bunyan.

Mr. Harding's effort to interpret John Bunyan and his message for today is not clouded by a conscious and painful endeavor for literary attainment, but rather from every page there starts the deep rooted underlying current of evangelism, with which Bunyan's every movement was characterized since his conversion.

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H. H. P.

Church Music

The Church School Hymnal for Youth. Westminster Press, 1928. 417 pp. Price \$1.00 single copy, 80 cents when ordered in quantities.

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The Church School Hymnal for Youth is a book of worship. It includes the great hymns of the past which have been found to be spiritually effective for young people in the present. Many of the hymns are of more recent origin and have proved their worth by being tried out in conferences, schools, and colleges in Europe and America. There are also some hymns by present day authors and composers which appear here for the first time.

There are altogether 386 hymns and responses. Following the hymns there are a number of instrumental selections suitable for preludes and offertories in the church school. Then come fifteen worship services which are planned not only for use, but to stimulate young people in making their own worship services. The thirty responsive readings are the finest known to the reviewer. A number of helpful prayers and of poems borrowed from the note books of young people's conference leaders are added.

It would be impossible to sell such a book as this at 80 cents if the Presbyterian Board of Education had been interested in profits. If 100,000 copies are sold, they may a little more than break even. Pastors of every denomination will do well to secure a sample copy of this book and look it over before deciding on a new book for their own schools.

J. E. R.

Songs for Men, edited by Calvin W. Laufer. Westminster Press, 1928. 68 pages. Price 35c.

Are you looking for a low-priced book for your men's brotherhood meetings of Bible class socials, which is not cheap in quality? "Songs for Men" is just what you wish. It contains seventy-six hymns, most of them such hymns as: *Faith of Our Fathers*, *This is My Father's World*, *Where Cross the Crowded Ways of Life*, and *How Firm a Foundation*. Besides, at the back of the book, are to be found about twenty-five community songs of the better sort, without music but the tune indicated, such songs as: *Annie Laurie*, *Carry Me Back to Old Virginny*, and *Love's Old Sweet Song*. There are

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Instrumental Music for School Worship, by Edward Shippen Barnes. The Presbyterian Board of Christian Education, Philadelphia, Pa. 47 pp. Price 75 cents.

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Various Topics

Young Luther, the Intellectual and Religious Development of Martin Luther to 1518, by Robert Herndon Fife. The Macmillan Co. 232 pages. \$2.00.

The purpose and scope of this volume are excellently stated by the author as "neither a biography nor a chapter in the history of the Reformation, still less a chapter in church history," but rather as "an attempt to show how the personality of Luther was affected by early surroundings and training and to trace

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Three Books You Ought To Know

AFTER the book reviews were all in type, three books came to the editor's desk which seemed so important for the devotional spirit of the lenten weeks that these descriptions are being added.

Passion of Christ in Art

The first is *Christ's Ministry and Passion in Art* (Illustrated), by Harold Francis Branch, pastor of the Albany Park Presbyterian Church, Chicago, Ill. The book contains fifteen sermons based upon the great pictures of history. The second section which has the last seven sermons deals with the paintings of the passion. They are: "The Temptation" by Hofmann, "Christ's Triumphal Entry Into Jerusalem" by Plockhorst, "The Last Supper" by da Vinci, "Christ Before Pilate" by Munkacsy, "The Crucifixion" by Munkacsy, "The Descent from the Cross" by Rubens, and "He is Risen" by Plockhorst. In using these sermons in his own church the author distributed reproductions of the paintings so that the members of the congregation might follow the addresses closely. The book is published by Shelley (Philadelphia) and sells for \$1.75.

Fireside Talks for the Family Circle

This is by our own Dr. Beaven and is a worthy successor to his other

volume of fireside sermons *The Fine Art of Living Together*. The difference is that this book deals with the problems of the home and the family circle. It is concerned with the children in the home, the family altar, home music, amusement, Sunday observance, table talk and many other problems and opportunities of home life. It is published by the Judson Press, and sells for \$1.25. We commend it as a study book for parent's classes and it might be especially serviceable as a text for any adult group interested in the home.

The Problems of Youth

There are few minister writers today who can combine the charm and insight in their work that Rev. A. B. Belden of Whitefield Chapel, London, England, does. And he has a constantly increasing audience of both listeners and readers on this side of the ocean. His latest book is called *The Religious Difficulties of Youth* and it is published by the Cokesbury Press (\$1.50). The volume does not dodge the real problems of thinking youth. There is good meat to chew on in its chapters. "Nature and God", "On Being a Christian", "Religion and Sex", are some of the chapters. My idea is that Belden is going to grow on the American mind. Read this book and find out how fascinating he can make his subject. William H. Leach.

his battle with traditional formulas in theology and philosophy until he found a formula of his own." This is exactly what the book does in such logical fashion that Luther's development becomes the natural and almost inevitable result of his studies and situation. The book is to be commended not only for its positive merits but for the omission of a mass of inconsequential detail. In an age characterized by a flood of "popular", subjective and frankly biased biographies of historical characters, here is an interpretation of the personality of the great Reformer that is worthy of any age.

A. E. L.

The Spiritual Message of Great Art, by Frederick D. Kershner. Meigs Publishing Company. 158 pages. Illustrated. \$2.00.

This splendid volume contains six lectures covering the lives and spiritual messages of Leonardo da Vinci, Botticelli, Michael Angelo, Raphael, Andrea del Sarto and Titian. Dean Kershner is truly an interpreter of these artists and their work. The lectures reveal enough of the lives to make an understanding of their work easy. There are twenty-six full-page illustrations, making it possible to follow the lectures with interest.

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pretation of the artists, with so much information regarding their ideals and work thrown in, that they are sure to become enthusiastic students of the great art of past ages. W. H. L.

Royal Castles of England, by Henry C. Shelley. L. C. Page and Company. 349 pages. Forty-eight full-page illustrations. \$4.00.

The person who reads this book will not find it filled with wearisome details of castles and moats. Instead Mr. Shelley uses as the basis of his pilgrimages human romances. Plottings, love, clanking of arms, and warfare give the background for these recitals. One will spend an exciting two evenings with the book and lay it down with a freshened memory. The volume is divided into three divisions, the first dealing with Southern England, the second with Middle England, and the third with Northern England. The illustrations add to the interest and quite fully carry one across the seas and back through the ages. The book is boxed and makes an excellent gift volume. W. H. L.

The Trail of the Little Wagon, by Alice MacGowan. Frederick A. Stokes Co. 341 pages. \$1.75.

A story of the adventures of a brother and sister who, together with a boy chum, cross the west from Iowa to California in 1870. It is very plausible and the dangers they encounter with the Indians and the Mormons are exciting. It will be enjoyable to both boys and girls of grammar-school age, and give them some idea of pioneer life.

C. H. L.

The Prince and the Pig's Gate, by Robert Hughes Morris. Harper & Bros. 203 pages. \$2.00.

This book containing twenty-seven very delightful stories appertaining to the moral instruction of children takes its title from the first story. There is a freshness and directness featuring each which hits the mark; all the dross and verbosity and non-essential embellishments have been left out and a keen moral lesson results without the listeners being over-conscious that real religious instruction is being revealed to the child.

The stories hit upon themes which have to do with boys, girls, animals, objects, and the author calls them "unsophisticated tales for children of all ages up to ninety-nine". Free from texts or biblical references, they are recommended for the children's hour in church, home or school. H. H. P.

All-the-Year Stories for Little Folks, by Elsie H. Spriggs. Fleming H. Revell. 185 pages. \$1.50.

Here we have something new, at least in the arrangement, as compared to the many children's books published. The thirty-five tales are grouped topically by seasons and special calendar dates, etc. Spring-time, autumn, summer days, Thanksgiving, winter, God's House, all have groupings especially designed for that time of year or occasion.

The author has gotten away from the label of Bible stories and teaches goodness without preaching, bringing to the child-mind the wonder of flowers, stars, angels, as no questions or lessons could do. As illuminating the truth and awakening a ready response, these stories will have few equals. H. H. P.

For Lenten Reading



DR. ROBERT NORWOOD

The Steep Ascent

by Robert Norwood, Rector of St. Bartholomew's Church in the City of New York

These intimate talks deal with our common human difficulties and aspirations. Dr. Norwood is a wide-awake, thoroughly alive personality. He speaks with conviction in the language of our time out of his own inner experience. \$1.50

Beliefs That Matter

by William Adams Brown, Ph.D., D.D.

"One of the fairest, frankest statements of faith for the modern man who thinks, who knows modern science and thought."—*Boston Transcript*. A Religious Book Club Selection. \$2.75

The Life of Prayer in a World of Science

by William Adams Brown, Ph.D., D.D.

This is a book of reassurance; it radiates confidence in the modern situation. Its perspective makes it convincing and shows that one man has found a rational life of prayer amid the conflicting forces of modern society. As a tonic for the inner life of man, it is an ideal Lenten study. \$2.25

The Background of the Bible

by Henry Kendall Booth, First Congregational Church, Long Beach, Calif.

This book is designed for those who desire in brief and readable form the main points regarding the origin and meaning of the Bible. With a complete appendix containing review questions and discussion topics, it makes an excellent text for special study classes held during the Lenten season. A Religious Book Club Selection. \$2.00

The Motives of Men

by George A. Coe, author of "What Ails Our Youth," "A Curriculum of Religious Education," etc.

What underlying motives are determining present day actions? Is the so-called present disillusionment well-grounded? If not, if we are capable of high action—why is our performance so low? Here is a vigorous treatment of this theme. "Dr. Coe writes simply, directly, forcefully."—*Philadelphia Record*. \$2.25

The Master

A Life of Jesus Christ

by Walter Russell Bowie, Rector of Grace Church in the City of New York

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Bible Problems Fairly Met, by Grant Stroh. The Bible Institute Colportage Association, Chicago. 149 pages. \$1.25.

As a ready-reference book to which to turn for an orthodox reply to perplexing questions usually puzzling to the thinking mind, the author has here performed a good service.

The contents of this book were published throughout eight years in the Moody Bible Institute Monthly in a column known as "Practical and Perplexing Questions" and deal with three hundred and fourteen questions and answers arranged topically with splendid index as to subjects, and another index to scriptural texts. Introduction by Dr. James M. Gray.

As typical of the wide range of subjects treated might be mentioned Baptism, The Church, Divine Healing,

Heaven, The Jews, The Kingdom, Modern Heresies, Satan, Sin, and Women.

The reviewer considers this book especially a layman's handbook of especial merit, since the diction and phraseology are not couched in the terms of theology, or deeply intrigued with ecclesiasticism.

H. H. P.

The Winning Game, by Sara C. Palmer. Bible Institute Colportage Association, Chicago. 159 pages. \$1.25.

A very readable and likable story with the setting of a summer conference camp ground. The inevitable young man and woman romance is present but withal a discussion of problems and morals woven in with such delicacy and technique as to produce a most fascinating tale, leaving a moral imprint apropos to the day and age.

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H. H. P.

A Youth Goes Forth, by Parker Ford. Fleming H. Revell Company. 303 pages. \$2.00.

The author has fashioned a most fascinating novel out of the unpublished chapters of an old time chronicle dealing with the life of David, revealing the personal and quite neglected side of his life, his ambitions, his loves, his disappointments and his triumphs.

Starting with the historical setting of the country, he pictures David in his pastoral scenes as keeper of his father's flocks, portrays his comeliness of mind and body, his grace in music and his many fair attributes. The reader is led into the developing life which reveals all the mighty forces going to mould the future King of Israel.

David's services at the court of Saul, his friendship with Jonathan, his call to arms in behalf of Israel, his triumph over Goliath, his intrigues in the domestic life as well as the court life of Saul—are all treated in novel running form as well as his final acclaim as King.

Throughout it all, romance keeps weaving and upon a basis more interesting and fascinating than the modern novel basis as evidenced in his beautiful comradeship with Princess Michal, Saul's beloved daughter.

A splendid gift to be placed in the hands of the youth of our homes and Churches for its reading would anchor the story of David in eternal memory and provide inspiration and emulation for the better achievements in a commercial age.

H. H. P.

The Wife of Pontius Pilate, by Agnes Sligh Trumbull. Fleming H. Revell Company. 60 pages.

This story woven around the heart of Procula, who "suffered many things today in a dream because of Him" is well written in dialogue form with Pilate and his wife, Procula, the main speaking characters. The book is centered around that supreme moment when Christ was on trial before Pilate, reveals Procula's estimate of the man Jesus to the point where "He has found a God" thus replacing her mythical conception of Olympus as the mountain where the Gods convene.

This little book reveals vividly the part Pilate's wife played in the trial, accounting for Pilate's declaration of assuming no responsibility. "See ye to it." Procula's witness of the teachings and conduct of Jesus brought her finally as a disciple interceding with Pilate that here is an unusual man with an unusual message. Do Him no harm. Delightfully told by the author with a warmth of heart and a fervor of feeling which grips the reader.

H. H. P.

Philip The Stable Boy, by Edmund J. Cleveland. Harper and Brothers. 132 pages. \$1.50.

The title of this book, which includes eleven Christmas and other stories or sermons in season for children, is taken

from the first titled story therein. These are most fitting stories applicable to the intent and message which various ceremonies and days and seasons of the Church year convey, and require a student of intermediate age to understand them.

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H. H. P.

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Mr. Hoover's Minister

Dr. Augustus Taber Murray of Leland Stanford University, Palo Alto, California, has been selected as the resident minister of the Orthodox Friends' Congregation, Thirteenth and Irving Streets, Washington, D. C. This is the church which Mr. Hoover attends. Dr. Murray is an intimate friend of the president-elect. In a statement Dr. Murray declares that in his new position he will not depart from his custom in conducting such services. He will go into the pulpit with no set discourse. The worshippers will gather in silence and if some one present feels led to speak or pray he will do so. The meeting place is a stone structure which will seat approximately one hundred and fifty people. Our hope is that the president will be permitted to worship in this meeting house of his heritage and choice in quietness and simplicity.

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On Sunday morning in the beginners' department of one of our Sunday Schools the teacher was gratified to have a little lad hand her a ten-dollar gold piece as his birthday offering. On being questioned as to this generous gift the boy said, "Well, my father asked me this morning what I wanted most for my birthday present, and I told him I wanted ten dollars so you could buy one of those goats the missionary lady told us about."

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The boy had gained his vision, and it was apparent in his wishes when he had the chance to choose whatever birthday gift he wanted.

That boy will take happiness with him through life. He will not develop wrinkles on his forehead before he is twenty. It needs no prophet to foretell that he will be useful, popular and cheerful, through school, college, and life. He has already learned the joy of giving.

John Timothy Stone, in *Everyday Religion*; W. A. Wilde Company.

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Minister: Let us pray

Silence

O GOD, who didst teach the hearts of thy faithful people, by sending to them the light of the Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

O GOD, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

ORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

O Lamb of God, who takest away the sins of the world,

Grant us thy peace.

O Lamb of God, who takest away the sins of the world,
Have mercy upon us.

HYMN 3

SWEET the moments, rich in blessing
Which before the cross I spend;
Life and health and peace possessing
Through the sinner's dying friend.

2. Here I kneel in wonder, viewing
Mercy poured in streams of blood;
Precious drops, for pardon suing,
Make and plead my peace with God.
3. Truly blessed is the station,
Low before His cross to lie,
While I see divine compassion
Pleading in His dying eye.
4. Here I find my hope of heaven,
While upon the Lamb I gaze;
Loving much, and much forgiven,
Let my heart overflow with praise.
5. Lord, in loving contemplation
Fix my heart and eyes on Thee,
Till I taste Thy full salvation,
And Thine unveiled glories see.

FOLLOWING FIRST MEDITATION

Minister: Let us pray

Silence

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint

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Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those who suffer for thee, our only Mediator and Advocate. Amen.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins which, by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

FOLLOWING SECOND MEDITATION

Minister: Let us pray

Silence

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

ALMIGHTY and everlasting God, who art always more ready to hear than we are to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and meditation of Jesus Christ, thy Son, our Lord. Amen.

O HOLY Jesus, who, of thine infinite goodness, didst accept the conversion of a sinner on the cross; Open thine eye of mercy upon us thy servants, who desire pardon and forgiveness. Renew in us whatsoever hath been decayed by the fraud and malice of the devil, or by our own carnal will and frailness. Consider our contrition; accept our repentance; and forasmuch as we put our full trust only in thy mercy, impute not unto us our former sins, but strengthen us with thy blessed Spirit; and when thou art pleased to take us hence, take us into thy favour. This we beg through thy merits, O Lord, our Saviour and our Redeemer. Amen.

G RANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. Amen.

FOLLOWING THIRD MEDITATION

Minister: Let us pray

Silence

O UR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. Amen.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being instructed by the doctrine of thy blessed Apostle and Evangelist St. John, may so walk in the light of thy truth, that it may at length attain to everlasting life; through Jesus Christ our Lord. Amen.

Adding this:

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.

Son of God, we beseech thee to hear us.

Son of God; we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world:

Grant us thy peace.

O Lamb of God, who takest away the sins of the world;

Have mercy upon us.

FOLLOWING FOURTH MEDITATION

Minister: Let us pray

Silence

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

THOU knowest, Lord, the secrets of our hearts; Shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death to fall from thee. Amen.

O GOD, who knowest the weakness and corruption of our nature, and the manifold temptations which we daily meet with; We humbly beseech thee to have compassion on our infirmities, and to give us the constant assistance of thy Holy Spirit; that we may be effectually restrained from sin, and excited to our duty. Imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. And, above all, keep in our minds a lively remembrance of that great day, in which we must give a strict account of our thoughts, words, and actions; and according to the works done in the body, be eternally rewarded or punished, by him whom thou hast appointed the Judge of quick and dead, thy Son Jesus Christ our Lord. Amen.

FOLLOWING FIFTH MEDITATION

Minister: Let us pray

Silence

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send by the Holy Ghost and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. Amen.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

FOLLOWING SIXTH MEDITATION

Minister: Let us pray

Silence

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee. And especially to this Congregation present, give the abundance of thy grace; that with one heart they may desire the prosperity of thy holy Apostolic Church, and with one mouth may profess the faith once delivered to the Saints. Defend them from the sins of heresy and schism; let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy saints in glory everlasting; through thy merits, O blessed Jesus, thou gracious Bishop and Shepherd of our souls, who art with the Father and the Holy Ghost one God, world without end. Amen.

ALMIGHTY God, who callest Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul: May it please thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed;

(Continued on page 444)

WHAT TO DO IN MARCH

A Department of Reminders

Special Days

March 4—Inauguration Day.
 March 24—Palm Sunday.
 March 25—Annunciation of Virgin Mary.
 March 31—Easter.

Notable Birthdays

March 1, 1837—William Dean Howells.
 March 3, 1847—Alexander Graham Bell.
 March 5, 1806—Elizabeth Barrett Browning.
 March 6, 1475—Michael Angelo.
 March 19, 1813—David Livingstone.
 March 28, 1483—Raphael.
 March 31, 1732—Franz Joseph Haydn.

Other Important Events

March 4, 1789—United States Constitution went into effect and Washington became first president though not inaugurated until April.

March 23, 1775—Patrick Henry's famous oration delivered.

WHAT TO DO IN MARCH

The Use of Special Days

The writer of these columns has often wondered if his readers have caught his idea in making note of special occasions. In order that the purpose may be entirely clear a few concrete illustrations of the use of notable birthdays will be given. March 3rd falls on a Sunday. This is the birthday of Dr. Alexander Graham Bell, the inventor of the telephone and also the friend of the blind girl, Helen Keller. Dr. Bell's interest in Miss Keller and Miss Keller's struggle to overcome her handicaps afford a splendid background for a sermon on this date. March 10th is the birthday of Dudley Buck, the writer of inspiring church music. What could be more appropriate on this occasion than to feature his compositions? In addition, a sermon could be preached on the subject of music and worship. March 6th comes on Wednesday. This, also, is the birthday of Michael Angelo, the great architect, painter, and sculptor. His life and work could be made use of as a subject for the mid-week meeting. The story of his great work "David," also, "Moses" and "The Last Judgment" affords wonderful illustrations for any imaginative leader to develop. March 20th also comes on a Wednesday. David Livingstone's birthday is on the 19th as is also William Jennings Bryan's, while the great educator, Charles W. Eliot's birthday is the 20th. These three inspiring leaders afford suggestive illustrations to make the mid-week service most interesting.

W. E. H. Lecky's birthday is on the 26th. As Wednesday comes on the 27th, his great work "History of the European Morals" can be made the subject of a most helpful service.

The Lenten Season

This month finds us in the midst of

THE SYMBOL OF THE CROSS

By Paul H. Yourd

For many centuries the cross was a symbol of shame and death. It was the instrument of the most cruel type of punishment known to men, involving humiliation, extreme physical torture, and long drawn-out death. But from the fourth century, when Constantine, inspired by his celestial vision, adopted the cross as a sign of victory, it has become the symbol of Christian faith and devotion the world over.

The high central shaft of the cross pointing up to heaven directs our thought to God, "who so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." The love of God finds its greatest expression in earth's darkest hour, when hate and greed and lust in men combined to crucify the earth's fairest and purest and perfect Son of Man.

The arms of the cross to which were nailed the outstretched hands of Jesus remind us of His service. What wonderful hands Jesus had! Firm and strong, yet calloused and soiled with service. Into the industry of the modern world has come this ideal of service. It is the keystone upon which the arch of success depends. But it took the Cross of Calvary to teach this lesson of service to the world.

The hands of Jesus, stretched out upon the cross, were blood-stained hands and they remind us of His sacrifice. The cross, which today looks so beautiful, and when worn as a golden ornament, is an innocent object of aesthetic adornment, was once a cruel instrument of torture. Upon it Christ gave His life that we might live. Truly we should sing with new enthusiasm and consecration,

"In the cross of Christ I glory,
 Towering o'er the wrecks of time:
 All the light of sacred story
 Gather 'round its head sublime."

the Lenten season. Protestant churches everywhere are utilizing this great historical season of the church year for spiritual enrichment. Opportunity presents itself to specialize in the quieter things of the spirit. Social and recreational activities as far as they are connected with the church should be curtailed. Where these cannot be put aside altogether, the emphasis on spiritual things should be so stressed that there will be no doubt as to the primacy.

Evangelistic Meetings

Special opportunity is afforded by the season for emphasizing Evangelism.

Warm-hearted, spiritual sermons will be welcomed by the majority of people. If the preacher has any spiritual fervor at all, it should be manifested at this time.

Enlisting New Members

Three methods of tried and approved usage present themselves. First, evangelistic meetings, lasting from one to several weeks. Secondly, personal interviews with membership prospects; and thirdly, the communicant's class continuing through a period of weeks.

The communicant's class, or pastor's class, as it is often called, should be recruited from the Sunday School, Young People's societies, and other organizations connected with the church. With this group the pastor has an opportunity for heart to heart talks about personal religion, the way of salvation, what it means to be a church member, and the joy of being a follower of Christ. This class will continue for six or eight weeks at the discretion of the pastor and will find its climax in the reception of the young people into the church.

Holy Week Services

Whenever it is possible, it is rewarding for churches to unite for the observance of Holy Week. This will not be possible in the great metropolitan centers as it will in the smaller cities. Beginning with Palm Sunday and continuing every night except Saturday and culminating Easter night in a great mass meeting, a splendid service can be rendered the community by the united efforts of the churches. The pastors of the cooperating churches can do the preaching, or noted speakers can be secured from neighboring cities.

The Lord's Supper

On Thursday evening of the Holy Week there can be held a great union Communion service. The pastors of the several cooperating churches can serve the elements and one of the number can be chosen to preside. This service will have a great effect upon all who take part in it and also upon those outside the churches as an example of Christian fellowship and cooperation.

Good Friday

There are several ways in which Good Friday can be celebrated. In some communities all the business houses will close from 12 until 3 o'clock. Services may be held in the churches during a part or all of this time. In one community the service begins at 1 o'clock and lasts two hours. "The Seven Last Words" are the theme of the service and seven ministers are selected to take part, each speaking briefly. Between the addresses a hymn or a solo is sung and prayers are offered. At night a service of music is most appropriate and the cantatas "From Olivet to Calvary," or "The Seven Last Words of Christ," can be sung.

Easter

People expect to go to church on Easter. Those who never go at any other time are usually there. It has often been observed that the women go to

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show their new spring hats, but, be that as it may, the fact remains that we can expect our churches to be crowded on Easter. Therefore, prepare the most attractive services that you can. If ever there is a time when the church ought to be made beautiful it is at Easter time. Appoint a committee to look after the decorations of the church. One source of securing Easter flowers is to have people bring them, especially Easter lilies, in memory of their beloved dead. Have the best music possible, preach an appropriate sermon but, because there is an unusually large crowd, do not bore them to death with an unusually long sermon.

Sunrise Service

In localities where the weather permits, it is quite the thing to hold an

out-of-doors sunrise service. For this occasion a huge cross, twenty or thirty feet high, is usually erected. Grouped about this cross are the minister and the choir, and in a semi-circle around them, the worshippers. Natural woodland effects should always be utilized wherever possible.

Millions Now Living Are Already Dead

As a rule "copy cat" titles don't appeal, but here is one which sounds pretty good to us. It is announced by Ralph E. Stewart, acting pastor of the Baptist Tabernacle, Atlanta, Georgia. "Millions Now Living Are Already Dead"

Prayers for Three Hour Devotions

(Continued from page 442)

3 Church Management 999. MTICOD Rider & through the merits of thy Son Jesus Christ, our Lord. Amen.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

The Lord's Prayer

FOLLOWING SEVENTH MEDITATION

Minister: Let us pray

Silence

GRANT, O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers; neither take thou vengeance of our sins: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

O GOD, whose days are without end, and whose mercies cannot be numbered; Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives: that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. Amen.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. Amen.

THE God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. Amen.

3:00 P. M.

ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

THE DAWN OF THE EASTER HOPE

Harry Lauder was resting in his London home, when a telegram announced that his son, Captain John Lauder, had been killed somewhere in France. For days and nights his brain burned with sickening, despairing thoughts. The raging agony at the realization of his loss nearly unhinged his reason. From the day of that son's birth, he had been the father's one pride and joy. To make that son's future secure he had traveled thousands of miles and wrought incessantly. Of what use was it all now? Every spark of ambition was quenched. Work seemed tasteless. Life, instead of being crammed with joy, was an aching void. He raved against the cruel fates that had taken his boy. Black despair settled down over his soul.

Then one day he suddenly realized that he had forgotten the future life. He came to see that while pain and grief had been blinding his eyes, God had been waiting patiently for the first sharp agony to pass, that He might lift the veil and reveal the land beyond. "Oh," he exclaims, "that I could convey to you the healing balm which that thought brought to my soul! I would that I could picture to you the joy that lay in the assurance of seeing my John again. I imagined him holding out his arms to his mother and me, that he might fold us once more in his strong embrace, and in that unbreakable hope my distress was assuaged." In the dawn of the Easter hope the shadows of despair flee away.

Thomas J. Villers, in *The Hurry Call of Jesus*; The Judson Press.

DEATH AS A TUTOR

George Eliot's "Legend of Jubal" graphically describes the condition of man before and after he knew death, and shows the value of death as a tutor. Fairbairn has well stated the poem's teaching. In the old soft days, when all that was known of death was the single black spot in the memory of Cain, his descendants lived in gladsome idleness; they played, sang, loved, and danced in a life that had no gravity and no greatness; but when the second death came and men saw that there was a sleep from which there was no awakening, a new meaning stole into life,—the horizon, which limited it, defined it and made it great. Time took a new value; affection, by growing more serious, became nobler; the thought of possible loss touched with tenderness all the relations of life. The limit set to time drove their thoughts out toward eternity. Without it man would have had no sense of kinship with the Infinite, for the finite would have been enough for him. It is a poor and pitiful dream to imagine that it were a happier state, were man to know no death, but to endure in characteristic innocence, never feeling the light within him made resplendent by the darkness, which death shed without. For death breathed into life the spirit out of which all tragic and all heroic things come.

INDIFFERENCE

When Jesus came to Golgotha
they hanged him on a tree,
They drove great nails through
hands and feet, and made a
Calvary;
They crowned him with a crown
of thorns, red were his wounds
and deep,
For those were crude and cruel
days, and human flesh was
cheap.

When Jesus came to Birmingham,
they simply passed him by,
They never hurt a hair of him,
they only let him die;
For men had grown more tender,
and they would not give him
pain.
They only just passed down the
street, and left him in the rain.

Still Jesus cried, "Forgive them,
for they know not what they
do,"
And still it rained the winter rain
that drenched him through and
through;
The crowds went home and left
the streets without a soul to see,
And Jesus crouched against a wall
and cried for Calvary.

G. A. STUDDERT-KENNEDY.

Henry E. Jackson, in *Great Pictures As Moral Teachers*; The John C. Winston Company.

A QUESTION OF ATTITUDES

I know of an exceedingly wealthy woman who is as close to Jesus as any soul I have met. She was born into great wealth and the privileges of a high estate, with all the opportunity for culture, and she shows culture in every movement of her gracious head. Yet she is as simple as a little child. I said to her once, "I am profoundly impressed with the fact that you have learned how to go through the needle's eye with all your money on your back. You are such an unspoiled child in Jesus."

One may have millions, one may have high social estate, and be as simple-hearted as a little child. One may be a beggar at the roadside, stripped bare of money and possessions, and be the most arrogant, selfish person in the world. We make too much of the trapings of circumstance. Jesus never touched that. What he meant always was our attitude to life.

Robert Norwood, in *The Steep Ascent*; Charles Scribner's Sons.

IMMORTALITY IS REASONABLE

In the city of Pittsburgh there lived for many years a noble man of science and a beautiful character, Dr. John Brashear

of gracious memory. He was "Uncle" John Brashear to everybody in western Pennsylvania, known the world over among scientists, and loved wherever he was known. He worked once for two years and a half in making a single lens for a telescope. He toiled upon that lens day and night, bestowing infinite, loving care in shaping that piece of glass until it caught up with perfect accuracy and beauty the vision of the heavens above us. Suppose, after doing this, after shaping and polishing for many patient years a perfect lens, he had then dashed it to pieces upon the rocks. What would have happened? Unquestionably this man would have had an investigation as to his sanity. Such an act of ruthless destruction would not have been reasonable. We should have said at once, "The man is insane." And if we suppose that God has picked out of His immense store of raw material the makings of a man, and then has kept shaping and finishing and polishing through countless aeons until He has at last achieved a human personality—a soul with its infinite capacity to reflect the very glory of heaven, to contemplate God—and then that He dashes that soul down to eternal destruction along with the very raw material of the animal world, out of which it was created, can we for one moment say that we live in a reasonable universe?

Charles Frederick Wishart, in *The God of the Unexpected*; The College of Wooster Press.

CALVARY'S LOVE

When George Nixon Briggs was governor of Massachusetts, three of his friends visited the Holy Land. While there, they climbed Golgotha's slope, and cut from its summit a small stick to be used as a cane. On their return home, they presented it to the Governor, saying, "We wanted you to know that when we stood on Calvary, we thought of you." Accepting the gift with all due courtesy and gratitude, the Governor tenderly added, "But I am still more thankful, gentlemen, that there was another One who thought of me there." That is the secret of our love for him. He thought of us. He loved us, and gave himself for us. . . . His sacrifice was vicarious, as well as voluntary; and so we keep singing:

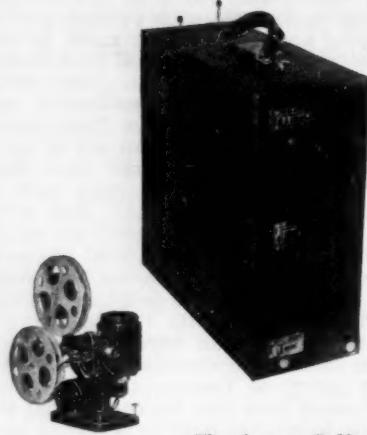
"Tis love, 'tis love; thou didst for me,
I hear thy whisper in my heart.

Thomas J. Villers, in *The Hurry Call of Jesus*; The Judson Press.

"We commonly need to be believed in order to believe ourselves, and if it were not a monstrous heresy and even impiety, I should venture to say that God is refreshed by the faith that men have in Him."—Miguel de Unamuno.

"We have drifted into a serious inconsistency. Namely this, that while we have claimed a life-embracing religion, we have neglected to apply it thoroughly to the whole of life."—Edwin A. Brown in *The Christian Advocate*.

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"GOD HAS CALLED ME"

One of the most useful men of the last century was the English philanthropist, Lord Ashley. When some ninety years ago he began his work for the under-privileged children of England he found conditions among them which seem incredible today. Waifs of four, five, and six years of age were being gathered off the streets and out of the orphanages, and shipped by the wagon-load to the cotton mills. There they were put to work in twelve-and fifteen-hour shifts, until like fragile flowers they withered and died. Meanwhile other children were being corralled to clean chimneys. One man was found in London who had a whole troop of undersized boys and girls working at that awful trade. The youngest child, a boy four and a half years of age, was saved to work in the narrowest and dirtiest chimneys. When the little fellow rebelled or hesitated a wisp of lighted straw was held against the soles of his bare feet, and in pain and terror he clambered upward. For half a century Lord Ashley gave his life for these helpless children. On one page of his diary we find these moving words: "Busier than ever today. A new lodging-house to care for. A Ragged School, and a Thieves' Refuge. My vagrant Bill before Parliament. No wonder people think me as small as my work. Yet I would not change it. Surely God has called me to this career."

James Gordon Gilkey, in *The Certainty of God*; The Macmillan Company.

HOW DOES GOD SPEAK TO US?

There on your desk is a telephone, a mechanical device of almost incredible ingenuity and effectiveness. Scores of tiny parts are fitted together with deft precision and work in accordance with intricate but well-understood laws. An electrician can explain what happens at each stage of a telephone conversation, and can point out what tiny devices are brought successively into play. But does this imply that the telephone generates its own messages? On the contrary, it is a means deliberately used by one intelligence to bring messages to another. We all admit that the brain has its mechanisms, and that the processes that go on during a so-called religious experience can be studied and described in purely mechanical terms. We all realize that a particular idea or ideal, long buried within the memory, can be brought from its hiding-place, thrust into the center of attention, and finally be made the means of reintegrating an entire personality. But we believe that the Living God can and does make use of these mechanisms, and through them sends His messages and His inspirations to us. Discovering the machinery of the process does not eliminate God, any more than discovering the mechanics of a telephone conversation proves that the messages that come through the instrument are self-generated. Modern psychology does not "sweep God out of human life." Rather it shows the means by which God works.

James Gordon Gilkey, in *The Certainty of God*; The Macmillan Company.

THE RADIANT LIFE WITHIN THE VEIL

Surely the splendors of the Apocalypse are enhanced rather than dimmed by the fact that such emphasis is laid upon the ceaseless services and busy

activities of the radiant life within the veil.

That was the sublime revelation that broke upon the delighted soul of Arthur, in *Tom Brown's Schooldays*, in the course of his dreadful sickness. It was grief to Arthur that he was so delicate and frail: he had never been able to run and climb and play and fight like other boys. And he was afraid that he would never be able to work like other men. Then came the fever; and Arthur went down into the valley of the shadow. In his delirium he saw a river.

"And on the other bank of the great river," he tells Tom Brown, "I saw men and women and children rising up pure and bright; and the tears were wiped from their eyes; and they put on glory and strength; and all weariness and pain fell away. And they worked at some great work. They all worked. Each worked in a different way, but all at the same work. And I saw myself, Tom; and I was toiling at a piece of the same work. And then I woke up."

And so Arthur was comforted. It is good to know that, after sin and sorrow and sickness, and all the symptoms of the ancient curse, have been at last entirely eliminated, we shall still have left to us the taintless source from which we have been accustomed to draw our most invigorating and satisfying consolations. We shall still be able to work.

F. W. Boreham, in *The Nest of Spears*; The Abingdon Press.

"I AM THE RESURRECTION AND THE LIFE"

On the walls of the great Pagoda at Rangoon is a representation of the Buddhist sage sitting cross-legged in deep meditation upon life and its meaning. Before him pass its different stages—the romping, laughing child; the aspiring youth; serious middle age; decrepit, decaying old age; gasping death; dogs feeding on the entrails of the corpse; and the end is a bleached skeleton lying on the sand. That is life, meditates the sage. As I gazed on it, the picture seemed to fade away and in its place I saw Jesus and his attitude toward life: he blesses the little children as they climb into his lap and says, "Of such is the kingdom of God;" he looks on the young man and "loved him" and bids him follow him into the adventure of life; calls to the middle aged and says, "Come after me and I will make you;" offers to those who are getting "old"—in hope, in joy, in life—a new birth from above to renew them in their inmost being; speaks to the most forlorn of hopes as it writhes in agony on the cross and says, "Today thou shalt be with me in paradise;" stands by his aged servant Paul so that in the strength of that companionship he cries: "The time of my departure is at hand, I have fought a good fight Henceforth there is laid up for me a crown of life;" speaks into the tomb of the decaying Lazarus and says, "Come forth," and the dead comes forth to life; He walks from his own tomb, brings an Easter morning into the world's dark night of sorrow and separation; stretches forth his hands and says, "I am the resurrection and the life." Here is Life looking at life unabashed and conquering it.

If you want life, Jesus is inescapable; if you do not, then Buddha is inescapable.

E. Stanley Jones, in *Christ at the Round Table*; The Abingdon Press.

POISE

By Robert Cashman

Every minister who expects to be a leader, should acquire poise.

Poise is "the state or quality of being balanced. Figuratively, equanimity; repose."

The Little Corporal, Napoleon, had it, when he stood quietly before the Paris mob.

Daniel must have had it in the lions' den.

Kings and queens and leaders of society would scarcely seem real, without their natural poise.

Jesus must have had it when he could sleep in the boat, during the storm at sea; and when in a time of great anxiety he could rise quietly and say, "Peace, be still!"

Jesus showed poise throughout his ministry. He was never in a hurry.

It is often desirable that we should think rapidly, but it is never necessary to lose our self-control.

Nothing is more pathetic than an excited leader in time of danger or emergency.

The greatest forces of nature are quiet; there is no confusion in real power.

How important it is, then, that ministers who wish to be true leaders, should cultivate poise!

DEDICATION HYMN WINS APPROVAL

An original hymn prepared by Mrs. Elizabeth E. Scantlebury of Los Angeles, Cal., for the dedication services of the new home of First Church, Sierra Madre, Cal., is winning wide approval because of its dignity, its strong Christian spirit, and its modern tone. The hymn is sung to the tune *St. Gertrude*.

HYMN OF DEDICATION

Father, here a temple in Thy name we build;
Ever may Thy purpose in it be fulfilled.
Circled by the mountains, sunny skies above,
May it stand for worship, service, faith and love.

Refrain:
Father, here a temple in Thy name we build:
Ever may Thy purpose in it be fulfilled.

Here may all who enter, feel Thy presence near,
Here the Holy Spirit bring a message clear.
Of Thy Son, beloved, child and youth be taught;
Measured by His standard, character be wrought.

May the sad find comfort, weary ones find rest,
Here the sick and lonely be with friendship blest;
Strength for those who falter, faith for all who doubt,
May Thy love, O Father, bind this place about.

"Not even yet has the world been evangelized, and every pastor knows that evangelization is but the beginning of 'Christianization'"—Rev. I. D. Eavenson in *Home and Foreign Fields*.



"With fingers weary and worn,
With eyelids heavy and red,
Sat a womanly form in unwomanly rags
Plying her needle and thread."

—o—

Had her departed husband wisely invested but a few cents a day in Life Insurance, he might have saved her from the endless—

—o—

"Stitch, stitch, stitch,
In poverty, hunger, and dirt."

—o—

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A rejoinder to the emancipated who feel that religion is outgrown and soon to be relegated to the limbo of superstition and magic. And a timely contribution to the critical study of the psychology and philosophy of religion, written without the philosophical formulas that make the usual book of religion so dull for laymen.

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\$3.00

A Wanderer's Way

by CHARLES E. RAVEN, D. D.
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and Chaplain to the King;

A spiritual autobiography tracing one man's evolution from childhood, through a period of complete unbelief, to a vital religious experience. Dr. Raven has some sharp things to say about the religious nurture he got as a boy, as well as some very constructive things about a more wholesome scheme of religious education. "Against the quiet background of School and University and Church, a man's growth into spiritual self-possession is told with simplicity and candor."

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A "Life of Jesus" that presents to youthful hero-worshippers a vigorous Hero and a true Friend. Peter tells the story; young John Mark writes it down; Miss Ball retells it for boys and girls.

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From previous lists

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"It looks as though, out of all the discussions on the theme of science in relation to religion, this book will become the classic work on the subject."

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Protestant Saints

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Cleveland, Ohio

The Second Mile

By Charles F. Banning

"THESE plans have a tendency to fall down after they have been running a few weeks." The above quotation is taken from a letter from the editor of *CHURCH MANAGEMENT*, relative to our program for the year. This brief article is an attempt to check up on that program after the first four months have passed.

Our program for the year for Delaware Church was as follows:

SEPTEMBER—"HOME COMING MONTH"
"Loyalty Week", September 23rd to 30th. Children's Church, and choir organized. All other organizations full speed ahead. Association meeting, Calvary Church, September 26th and 27th.

OCTOBER—"GUEST MONTH"
Every member expected to bring a guest to at least one service. Series of Sunday Evening Sacred Music recitals. Baptist State Convention at Poughkeepsie, October 22nd and 23rd. New York State Sunday School Convention at Schenectady, October 9-12. Fifteen won for Christ and the Church. Study of the Book of Matthew.

Five hundred calls made—One hundred Missionary Books read—Twelve Religious Education Books read—Hymn to be studied and memorized, "Dear Lord and Father of Mankind"—Mission field to be studied, Rural New York.

NOVEMBER—"FIRESIDE MONTH"

Fireside series by Radio and on Sunday evenings. Armistice, Thanksgiving, Religious Education Sunday, Father and Son Week observed. Fifteen won for Christ and the Church. Study of the Book of Hosea. Five hundred calls made—One hundred Missionary Books read—Twelve Religious Education Books read—Hymn to be studied and memorized, "Now Thank We All Our God"—Mission field to be studied, Burma.

DECEMBER—"AT THE MANGER"

Kernahan Visitation Evangelism Campaign, December 2nd to 7th.—Preparation for and observance of Christ's birthday—Watchnight service—Fifteen won for Christ and the Church—Study of the Book of Luke—Five hundred calls made—One hundred Missionary Books read—Twelve Religious Education Books read—Hymn to be studied and memorized, "Angels From the Realm of Glory"—Mission field to be studied, Japanese in America.

These four months are now past. A check up on the results is made at the

end of each month and published in our church bulletin. The following figures are compiled from these monthly reports. The surprising thing about the report to the pastor is that we have come so near our goal, considering the handicap under which we have been working. Due to illness in his family the pastor has been away more than half of the time since May 1st. During the last month the Flu epidemic has cut our attendance at all services practically in half. Our goal was five hundred calls each month. During October, November and December we made 1631 calls. Our goal was fifteen members per month. In the three months we have received 47 members. Our goal was one hundred Missionary books to be read each month. In the three months we have had 168 books read. (Here we have fallen down. In the first place, the goal was too high for the first attempt, then this committee did not function as efficiently as the others, but we now have over two hundred books out for the month of January and expect to make up this loss within the next two months.) (As for the calls in addition to this number our people made a survey of our section of the city, visiting some thirteen hundred homes. This was in cooperation with preparation being made for a Kernahan Evangelistic Campaign.) Our goal was twelve Religious Education books read each month. In the three months we have read 37 books. As we check through the other items of our goal we find the same proportion. The book of the month, the hymn of the month and the mission field have been kept constantly before our people.

The second question is, How can you keep such a program going? I can only give my own experience. I have made three rules which I carefully carry out in my own work and find that so far they have brought results. These three rules are as follows:

1. I place the responsibility upon certain members of the church. Either a committee or a person is appointed to look after each part of the program. One committee promotes the reading of the Religious Education books, another the reading of the Missionary books, another looks after the calling, another Evangelism and so on throughout the entire program.

2. I check up regularly and quite often on each of these committees. The committees know at the beginning that action is expected and that they are to make reports at certain fixed dates. They have learned from experience that those reports will be called for and expected. The committee that works faithfully the first month, then is not given an opportunity to make its report of its work, or if the work is not checked, will not be so keen the second month, and by the third or fourth will have lost most of its enthusiasm.

3. I arrange to give these reports publicity. No committee was ever hurt by recognition if they deserved it. I commend the work of the committee publicly. Sometimes the report is printed with their names attached. Occasionally the chairman gives the report at our monthly business meeting. Occasionally, if a committee has been inactive, I ask them to have a report ready, which will come about two weeks hence. Fran-
tic action usually ensues in order that

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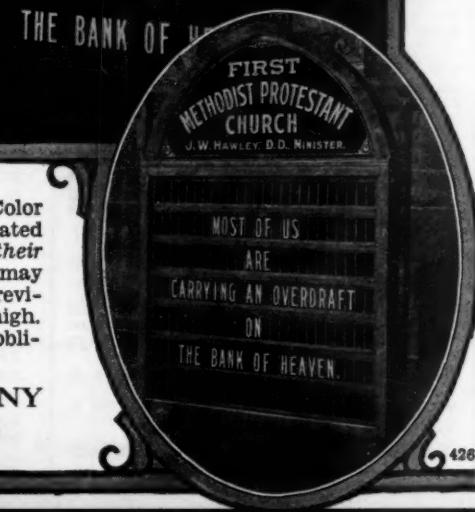
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the committee may have something to report.

A program for the year, made out carefully in advance, gives direction, definiteness, and purpose to the work. Our program is printed and distributed each fall. The last member of the church knows where we are going and what we are trying to accomplish. Likewise, as these reports are published month by month, each member of the church knows whether we are succeeding or failing. There is no smoke screen or getting by. If we do not measure up to our program month by month, we fail.

A program for the year avoids repetition and makes a continuous program possible. I have been pastor here four years. We have had a program each year. Each year as we make our new program, we have the programs of other years before us and can supplement what we have accomplished before, check up on our progress, and strengthen the weak points. When the time comes that this church shall want a new minister, he will know what the program has been for the past years, how near the church has come to accomplishing that program, and will be able to shape his program for the future, rather than having to work in the dark.

**REGRESSION TO LOWER
STANDARDS**

One can simply regress to lower standards. A man marries a woman who is society-minded. In ten years he has regressed from his standard of high mental effort to the tittle-tattle of the bridge table. A scientist starts out with glowing enthusiasm for research. He,

too, marries, and begets children. In ten years, he has slumped to the position of a salary earning college professor, glad of any chance to earn some extra pennies, and only now and then a little wistful over his old enthusiasms. A young man goes into the law field with the wish to make law a worthy instrument of his citizenship. But law, as has been cynically said, has a curious way of beginning in ideals and ending in deals. He slides back. A girl, brought up with modern ideas and equipped with a fine mental training, undertakes a household. Babies come; the husband makes demands. In all too short a time, her fine plans for keeping up her mental life go a-glimmering. She regresses to the mentality of a household drudge—a “housewife,” as someone has called her. A boy has gone to college. He has entered with fresh enthusiasm, and an eagerness to know. Then the process of pouring in begins. At the end of four years he is so sick of learning that he never thereafter picks up a book unless it be a detective yarn or a cheap romance. College, instead of keeping him growing, has actually made him regress.

H. A. Overstreet, in *About Ourselves*; W. W. Norton and Company, Publishers.

I have found that if the murders and manslaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes, and other enormities that have happened in that time (twenty years) were divided into five parts, four of them having been the issue and product of excessive drinking.—Sir Mathew Hale, *Chief Justice of England, 1670.*

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*Information regarding the courses, costs, etc., may be secured directly from the schools or inquiries addressed to Church Management will be forwarded to the institution in which you are interested.

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A holy personality is the irrefutable logic of faith. Years ago when Hugh Price Hughes was alive and a mighty force for righteousness in London, Charles Bradlaugh came back with a challenge to a public debate in one of the great London halls. Mr. Hughes was not slow to accept, but he laid down certain conditions. He would bring with him one hundred men and women who had been lifted from a life of shame and sin by the faith he preached, into a new life in Christ, and Mr. Bradlaugh was to bring one hundred men and women as living evidences of the faith he preached. Also he stipulated that on the night before the debate they would visit together a dozen Christian

homes, schools, and institutions to show what Christianity could do for those who embraced it sincerely. He hoped also that they could visit a dozen non-Christian homes, night clubs, and gambling rooms to show what atheism did for those who followed it. That was the last ever heard from Charles Bradlaugh about a public debate with Hugh Price Hughes. It was the unanswerable logic of a holy personality.

Bruce S. Wright, in *The House of Happiness*; Cokesbury Press.

"To compel people with small differences to submit to technical legal defenses that often are raised for no other purpose than to wear them out, is a practical denial of justice to the poor." —H. H. Sawyer in *The American Mercury*.

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A Community Easter Service

A unique community activity is the Easter Service put on annually at Neosho, Missouri. This is held under the auspices of the Community Club. For weeks the children's chorus of 250 voices prepare for the service. At five o'clock the bells of the city are rung to awaken the sleeping population. Before thirty minutes have passed a steady stream of people are passing into the park; people from the adjoining towns are present as well as the home folk. Just at sunrise the trumpeters blow their trumpets. Slowly and reverently the children file along the hillside. They form a great human cross on the side of the knoll. A spirit of reverence prevails; there is no talking, no applauding. The ministers of the community each have a part on the program. The entire service is sublime; nothing of the sensational about it. From the hilltop comes the sound of the trumpet in the triumphant notes of *Gloria Patri*; the Neosho Community Chorus reply with an anthem, "Christian, the Morn Breaks Sweetly O'er Thee". Together everyone joins in a hymn of adoration, "Holy! Holy! Holy!" One of the pastors leads in prayer, and again the people sing, "Hail, Bright Easter". The children's voices ring out sweetly in their song, "Christ the Lord is Ris'n Today". The Community Chorus reply with, "As It Began to Dawn". A second pastor reads the Easter story as given in the Gospels, and the people join in singing, "Rise, Glorious Leader, Rise". The Easter message is brought by the third pastor, followed by several musical numbers, a quartette, a chorus and the children's chorus. The great throng join in singing, "All Hail the Power of Jesus' Name", closing with the Doxology. The fourth pastor pronounces the benediction, and the service which has lasted for about forty minutes is over. Over? No, but the people quietly and reverently wend their way homeward—the memory of the service to linger with them forever. E. W. Sudlow,

Coral Gables, Florida.

Mimeograph Illustrating

You do not have to have a printing press to use line cuts, or even printer's type. If you have a stencil duplicator, place the stencil over the cut, hold the stencil firmly and rub carefully with a blunt, firm object. (A tooth brush handle is ideal.) It is the same principle as you used when you were a boy where you put a piece of paper over a coin and rubbed with a pencil to bring out the image.

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R. J. Cornish,
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This system will be found very valuable when some special event is to occur without previous announcement, such as a special speaker at the prayer meeting who has suddenly dropped in, or one for a church service. Or it might be used to emphasize some outstanding church event, an anniversary meeting, etc., or to impart other information which the pastor might deem sufficiently important to use this method, either as an emergency or by way of emphasis.

Merritt Earl,
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A. J. May,
Mitchell, Nebraska.

Information for Strangers

During the months of June, July and August, we print early in June a summer bulletin to be used for those three months. The two outside pages as usual have the name of the church, the hour or Services, church Directory, etc. The two inside pages besides having the order of the morning service (we have one service only) we print there plans for the summer services, summer music, some good material on church going or church joining. Since many people move to our city during this time of the year, for their guidance as strangers we printed last summer the following "Information for strangers."

Information for Strangers

The First Presbyterian Church of Shawano was organized in the year of 1872. The present church auditorium was built in the year of 1882. The Parish House was built in the year of 1911, the manse in 1916. Additional land adjacent to the three buildings was purchased in 1923, thus giving the church the front of a whole block on Presbyterian street and 92 feet on Main street. The congregation is practically free from debt.

The church since its organization has had ten pastors. The present pastor, Rev. M. S. Benjamin, B. D., is about to complete his fifth year of the pastorate.

The present communicant membership of the church is about 250. Its Annual Budget is about \$5000. The church has been a growing institution; in recent years it has doubled its membership.

The Communion Services are held four times each year; in October, January, April, and June. On Communion Sundays, or by special appointment on any Sunday, members are received on profession of faith, by transfer from other churches, or by reaffirmation of faith.

Yours truly,

M. S. Benjamin,
Plymouth, Indiana.

Church Management Provides a Live Prayer Meeting

Max C. Wiant is the pastor of the First Baptist White Temple of Harrisburg, Penn. In the search for "Thought Starters" for his people at the prayer meeting he turned to some copies of CHURCH MANAGEMENT and clipped the following items.

The Future of Prohibition.

Seven Major Sins of Church Contributors.

They Were There Wednesday Night.
Worth While.

Are You Proud of Your Church?
The Old Hymns.

Poem by George Herbert.

These were passed out to the worshippers asking that they read them and then add their own comments. In writing us he says, "It worked. The hour passed so quickly and delightfully that all were pleased and profited." So here is another value in the magazine which perhaps you have not rightly evaluated.

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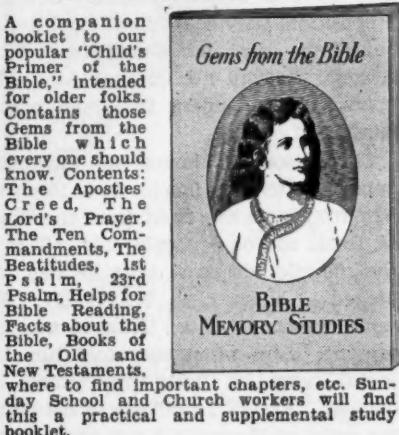
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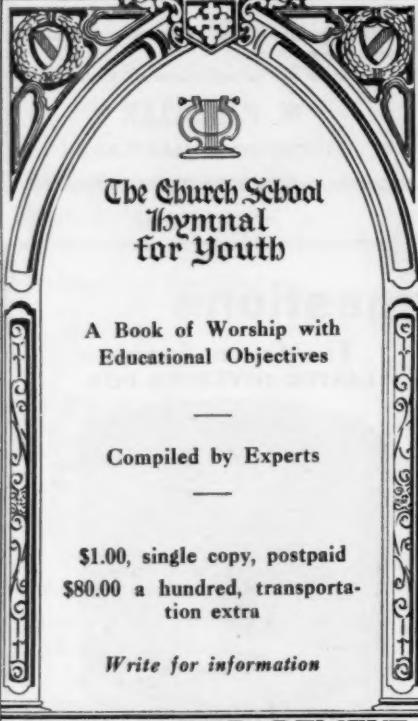
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The Faith of a Doubter

By Rev. Ralph V. Gilbert

TEXT: "Thomas answered and said unto him, My Lord and my God" (Jno. XX:28).

THE subject is a paradox. We feel like asking, How can a man of faith entertain doubts? How can a doubter exercise faith? But the more we examine life the more paradoxes we discover. The deep things of the spirit, of the soul, aye of the flesh itself, are paradoxical.

Some people have no trouble with their religious faith. Like the Beloved Disciple, they lean their head upon their Master's bosom, as it were, and all is at rest. But others are like Thomas; they have a doubt complex. Given a proposition, they sense its difficulties, its objections, its impossibilities. They struggle through life bearing, Atlas-like, upon their shoulders the mountainous burden of doubt.

This episode of Thomas and his doubts appeals to us very much. It is intensely human. Jesus has risen from the dead; at least, so some people said. Ten of the disciples declared that he had appeared to them (Jno. XX:19-23). For some reason or other, Thomas was not present. And when they told him the joyful news he flatly proclaimed his doubts: "Except I shall see in his hands the print of the nails * * * and put my

hand in his side, I will not believe" (vs. 25). And the way he states his conditions of belief makes it plain that Thomas never expected to see either the nail-prints or the spear-wound.

The Origin of Doubt

Doubt is a kind of mental disease; very few of us are immune to it. And, like any disease, it has a definite cause. In the case of Thomas, at least two factors are clear:

(1) Had Thomas been present at that first meeting of the Eleven disciples (Lk. XXIV:36-43; Jno. 19-23) the virus of doubt would have found no lodgment in his soul. But Thomas was not present. Whether his reasons were legitimate or not, it was his misfortune nevertheless.

The chronic doubter is rarely the person who consorts with spiritually-minded people and regularly attends the stated public worship of the Church. The soul that habitually communes with God in the sanctuary becomes inoculated against the manifold distempers of the spirit. Your first-class critic of Christianity is the man who is out of touch with the worship and work of modern, organized Christianity. The smug, modern Babbitt who talks long and loudly about the "inefficiency" of the Church would blink his eyes in amazement if he could see

the efficient, organized machinery of the modern up-to-date Church. The faithful church-worker and church-goer does not criticize. He knows too well the tremendous problems that the Church accomplishes as much as it does.

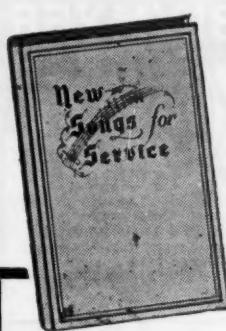
(2) Thomas' mind worked in a perfectly regular way. Out of touch with his fellow-disciples, he takes the next step that every doubter in the world always takes—he formed a pre-conceived idea of what would be necessary to dispel his doubts. There is no question here of Thomas' sincerity; one does, however, doubt his method. The method is most unfortunate. It is like a man climbing a tree and kicking away the ladder, then complaining that he has no way to get down!

Naaman the Syrian did this very thing. He believed that Elisha could cure him of his leprosy provided that he did it in the customary, genteel way, a way that conformed with his (Naaman's) dignity and pre-conceived ideas. But when the prophet of God sent out a blunt command to wash himself in the River Jordan seven times,—unheard of thing!—Naaman's faith vanished.

Now the tragedy of it all is that doubters from time immemorial never seem to see this. Always and ever they persist in setting upon a pedestal some pet theory of religion, some favorite dogma. And when someone rudely upsets that, their faith fades away. Take the question of Jesus' miracles, for example. They are a real difficulty to some people. The old way was to concentrate all effort to prove the historicity of these miracles. Having done this, the divinity of Jesus was considered proven. The modern way is the exact reverse. Accepting the divinity of Jesus because of his sinless life and immortal teachings, the reality of the miracles follows as a matter of course. The old way was the hard, difficult, dangerous way. If a single flaw in the argument could be discovered, the whole argument crumbled and fell; and with it fell the important conclusion, namely, that Jesus is the divine Son of God.

The Value of Doubt

(1) Indirectly, this doubt of Thomas had a gracious result in that it produced just one more proof of the Resurrection. There are many good and sufficient reasons why we believe in the reality of Jesus' resurrection. But no reason is more compelling than the amazed surprise of the disciples, and their outspoken doubt (see Mt. XXVIII:17; Mk. XVI:11, 13, 14; Lk. XXIV:11, 21). Everybody, friends and enemies alike, doubted. In the face of this universal doubt, the Resurrection was accepted. Jesus' friends accepted it and became transformed men. Jesus' enemies also accepted it as a fact. They hated the Risen Lord as bitterly as ever; but every move they



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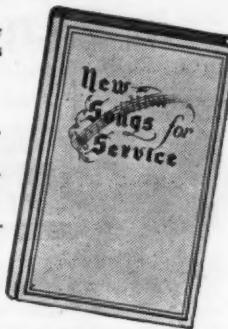
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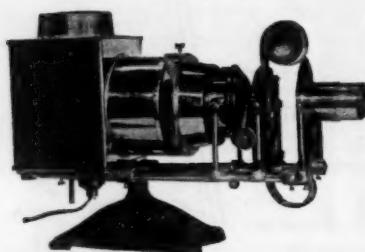
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made, after the Resurrection, demonstrates that they accepted it as an absolute reality.

(2) This incident is of inestimable comfort to sincere believers. To a greater or less extent, all of us have some doubts. We may be led to feel that they are the result of a lack of spirituality. Far from it: they are the result of an active, virile spirituality. Satan does not shoot the poisoned arrows of doubt into the heart of one spiritually dead. The spiritually dead and spiritually indifferent are never worried by doubts.

"Doubt is the twilight of belief", says Dr. Snowden. Now there are two kinds of twilight,—that of the evening and that of the morning. The twilight of the evening gradually loses its light and becomes darkness. But the morning twilight,—ah, watch it grow into the splendor of the dawn, into the glory of the sunrise! Well has the sacred writer said, "The path of the righteous is as the dawning light, that shineth more and more unto to perfect day" (Prov. IV:18).

(3) The right kind of doubt brings us nearer to God. Moreover, it reveals God's attitude. Does God reprove Elijah when the latter gives way to doubt and pessimism? Nay: he prepares a splendid panorama of His glory and nurses his weak faith back to health (I Kings XIX). When John the Baptist, in the dungeon of Machaerus, lost his grip on faith and began to doubt the messiahship of Jesus, did the latter reprimand him? Not so: rather did he reason with him in infinite patience and kindness (see Mt. XI:1-15). God loves the sincere doubter; to such has he eternally said, "Prove me now herewith" (Mal. III:10). So Jesus stages this second appearance for the sake of Thomas; going out of his way, as it were, to dispel Thomas' doubt.

Conclusion

(1) Faith is a personal thing. Because all of the remaining ten disciples believed in the reality of the Resurrection was not sufficient for Thomas. The Hebrew was saved because he was a member of the theocracy. Not so the Christian. Saving faith must always be individual faith. It is not enough for Jesus to suffer and die for the world; he must suffer and die for you and for me. Unless He has risen in your heart and mine, Easter Day has no more value than any secular festival. It is all right, sometimes, to worship saying, "Our Father * * *". It is vastly more important to be able to cry out in the rapture of perfect faith, "My Lord and my God!"

(2) Finally, it must not be overlooked that, when the test came, Thomas was thoroughly convinced by less evidence than he had demanded. Nothing less

than actually touching the nail-prints and inserting his hands in the riven side would suffice, he had declared. But when Jesus came in their midst, and gave him the opportunity to do this, Thomas made no move. It was not necessary. The mere presence of the Risen Christ was enough. Doubt vanished in the rapture of recognition and his cry was the cry of faith completely restored.

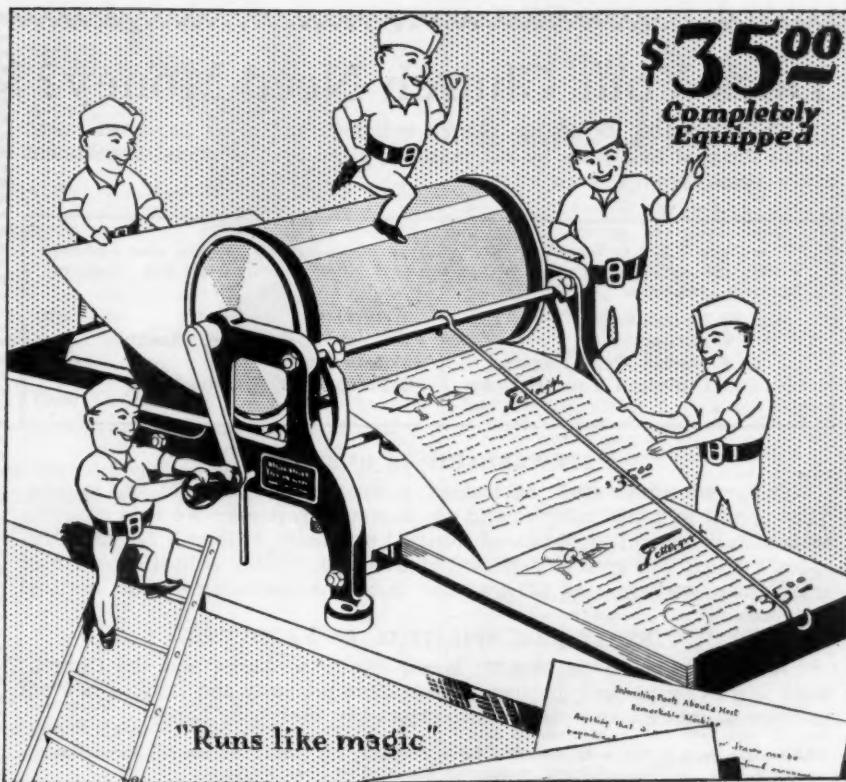
Possibly, we have often wished that we could have been present that first Easter Morn and seen the empty tomb, and talked with the glorified Jesus. How we envy those disciples in the upper room with their Lord standing in their midst and saying, "Peace be unto you!" Ah, we need not envy them: we are vastly more fortunate! We have all the evidence they had and infinitely more. For we can have the one thing that really matters, the thing that convinced Thomas and the disciples, the living Presence of the Risen Lord. Verily did He speak the truth when he said, "Blessed are they that have not seen, and yet have believed" (Jno. XX:29)!

THE CONFLICT OF LOYALTIES

John Galsworthy with consummate art has shown us the heart-breaking confusion caused by our conflict of loyalties. In a dramatic play of character and circumstance he portrays one man true to his race, another true to his social group, and others, in their respective challenges, refusing to be faithless to profession, home, wife, or child. He shows that these various fealties do not cohere. Their issue is tragedy. The conclusion is stated with sudden, poignant insight: "Prejudices—or are they loyalties—I don't know—criss-cross—we all cut each other's throats from the best of motives." At the play's end comes the terse comment. A suicide's letter says, "A pistol keeps faith." Whereupon one reading it remarks, "Keeps faith! We've all done that. It's not enough." The chaos of our lesser loyalties cries aloud for some regal loyalty to rule them. Oh, for some transcendent passion—as pure as purity, as loving as love—to gather all other worthy passions beneath the healing of its wings! "If any man cometh unto me, and in the conflict of allegiances, will not hate the whole world for my sake—" Is He—the Galilean Carpenter—the rightful, only king? Is love for Him the regal passion that can bring order in the troubled realm of our lesser loyalties? If we "keep faith" with Him, would that be "enough"?

Such is the amazing claim He makes! The twelve disciples, even on such absolute conditions, were constrained to follow. What of their homes, their parents? We do not know—except that they left all and followed. They followed this Galilean who presumed to lay His law upon the world, this Fanatic who kissed little children, this Idealist who, deeming His *ideal* the only *real*, suffered real nails to be driven through His hands!

George A. Buttrick, in *The Parables Of Jesus*; Doubleday, Doran & Company.



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I never saw a city or village yet whose miseries were not in proportion to the number of its public houses.—*Oliver Goldsmith*.

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Interpretative News Notes

Edwin Markham Wins Prize for New National Anthem

A contest for a new national anthem, sponsored by Mrs. Florence Brooks, was won by Edwin Markham. It carried a prize of \$1,000. Several hundred manuscripts were offered and almost every State was represented. It is understood that there are yet four thousand dollars to distribute and other successful contestants were Arthur Guiterman, Grantland Rice and Berton Braley of New York, Miss Angela Morgan of Philadelphia, John Moffitt Jr., of Harrisburg, Pa., Frank B. Cowgill of Huntington Park, Cal., W. Scott of Pittsfield, N. H., Miss Minna Irving of Tarrytown, N. Y., and Mrs. Mary Terry King of Haines Falls, N. Y.

Mr. Markham's entry, "New America," bears a quotation from the late Theodore Roosevelt, "Brotherhood is the American ideal," as its subtitle.

The anthem is as follows:

Freedom, we children all
Long heard your mother-call
In lands afar.

Host after host we came,
Drawn by your glorious name
Lit by your Torch afame,
A new world-star.

We poured from every clime,
From nations gray with time,
New dreams to build.

Freedom, we throng your gate
To mold a friendly fate,
To mold the Brother State
That God has willed.

The Old was built on birth,
Scorning the common worth,
The common man.

Come, let us build the New
For all and not the few—
Come, let us dare and do
The Brother Plan.

From Florida's green groves
To far Alaska's coves,
Our voices ring.

From Fundy's towering wave
To San Diego's cave
One future we will brave,
One anthem sing.

God, show us Love's great way,
And lead us day by day,
To Love's great ends.

Oh, may our country be,
One shelter of the Free,
One House of Friends.

GAMBLING WITH THE SOUL

A Japanese juggler on board an ocean liner was once amusing himself by tossing up in the air a magnificent pearl and catching it cleverly as it descended in a small basket he carried. Higher and higher he tossed the pearl amidst the breathless interest of the bystanders, among whom the word was passed of the priceless value of the gem. It was a daring feat but the cleverness of the juggler was phenomenal.

But finally when the pearl was tossed higher than before, the ship happened to be struck by an unforeseen wave. The juggler, lurching, lost his balance, and the priceless pearl, rebounding on the deck, rolled over the ship's side into the sea. The incident manifested the folly of the juggler in playing with such a tremendous stake. But how much greater is the folly of those who gamble with the soul and its infinite possibilities! "Today is the day of salvation."

De Witt L. Pelton, in *A Modern Pilgrim's Progress*; American Tract Society.

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A Close Relative

At the zoo: "How long do you suppose it was, Sonny, since you descended from a monkey like that?" "Five years, Papa!" —*Jugend*.

Poor Light

A venerable Scot purchased a little radio set, and a few days later his friends asked him how he liked it.

"Well, it's aw right to listen to," he replied, "but those bulbs are nae sae guid to read by." —*The Locomotive Engineers' Journal*.

WARNING TO CHURCHES

A YOUNG man, "slender, good looking and well dressed," who gives his name as J. L. Atkins or Atkiams, has been soliciting churches in Ohio, claiming to be a representative of the Church World Press. His plan is to issue a church calendar to be paid for by advertising. Having collected for advertising in advance he disappears from the community. This man has no connection with the Church World Press, and we have no scheme such as he proposes. We would warn churches against this or other schemes which require advancement of money to unidentified strangers.

Help the Ship Building Industry!

The shipbuilding industry is in a bad way. The United States Shipping Board has offered a resolution to that effect. So serious, in the mind of the Board, is the situation with the building industry that it pleads that the Dallinger amendment to the cruiser bill be stricken out, leaving the secretary of the navy the power to give all of the contracts to private industry. The Dallinger amendment is the one which declares that one-half of the proposed contracts in the cruiser bill be given private industry and the other half of the cruisers be constructed in the government yards.

Most people feel that the more we take private profit out of the ear the happier the world will be. The Covenant of the League of Nations says:

The members of the League agree that the manufacture by private enterprise of munitions and implements of war is open to grave objections. The Council shall advise how the evil effects attendant upon such manufacture shall be prevented. . . .

The proponents of the cruiser bill seem to be more interested in giving the private industry profit than the nation protection. It doesn't sound right. The government has just refused to subsidize the farmers. Why help the shipbuilding industry to the tune of \$270,000,000.

The Seminar in Mexico

Dr. Hubert C. Herring's "Seminar in Mexico" seems to be a permanent feature in the intellectual life of Mexico and the United States. The fourth annual seminar has already been announced. The sessions will be held in the paraninfo of the National University in Mexico City, July 13 to August 3rd. The members of the group will be guests of the University and the National Ministry of Education.

The purpose of the seminar is to enable a selected group of citizens from all sections of the United States to gain a first-hand and accurate knowledge of the main lines of Mexican life and development. The list of names of those who have participated in the earlier seminars shows the appeal the movement has to ministers and educators. The staff of the seminar consists of some twenty men and women, specialists in Mexican life, who will conduct the round table discussion and the field trips.

Dr. Herring is now enrolling members for the 1929 seminar. If you are interested address at The Committee on Cultural Relations with Latin America, 307 East 17th St., New York City.

Chicago Office of Federal Council

The Midwest Office of the Federal Council of the Churches of Christ in America, which has been in existence for several years, has recently taken on more definite character and its scope of activities has been greatly enlarged. It is located in the Chicago Temple Building at 77 West Washington Street, Chicago, Illinois. It is under the general direction of a committee of prominent laymen and church leaders of which Dean Shailer Mathews is chairman. Dr.

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John M. Moore, one of the General Secretaries of the Council, will spend a portion of each year in Chicago and surrounding territory, making the office his headquarters. Rev. Perry J. Rice, who has served the Midwest Committee for a number of years, continues in immediate charge of the office and in addition has assumed responsibility for the promotion of interchurch cooperation in the smaller cities in the midwest territory.

will stand by principles, regardless of party."

CHURCH MANAGEMENT is glad that Bishop Cannon was selected. He represents a type of church leadership which is firm without being bigoted, broad visioned without losing hold of essentials. The entire church should recognise the work he has been doing.

Bishop Cannon and Religious Progress

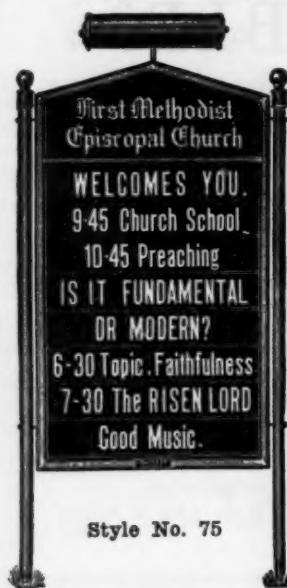
The Christian Herald set itself the task of picking out the individual who has made the greatest contribution to religious progress in America in 1928. That decision, now announced, names Bishop James Cannon of the Methodist Episcopal Church, South. The Bishop, in his reply, makes it clear that he feels that his interest in the recent political campaign was entirely religious. He says, "No greater satisfaction has ever come to me than the recognition by the whole country that, when moral issues are at stake, the Southern people

Why Smith Lost the Election

His friends gave him the name, "The Happy Warrior" and it may apply to Governor Smith. But it certainly is not a description of his friends who are still protesting election results and showing themselves to be poor losers. Governor Franklin Roosevelt of New York implied in a recent address that the country as a whole felt that the election had been stolen. *The Commonwealth* is still permitting space in its columns to create further bigotry by insisting that Smith was defeated because he was a Roman Catholic. In the issue of February 6, it quotes Senator Norris as saying, "We have practically amended the constitution by saying that no Catholic shall be president of the United

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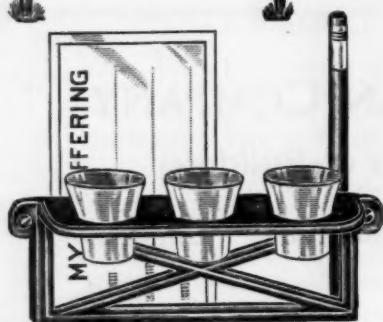


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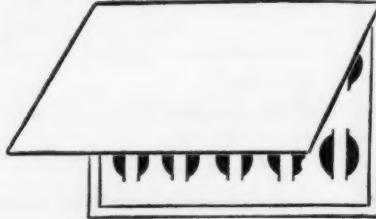
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States." In our opinion the last election did not make any such decision. It had nothing to say as to whether a Catholic could become president. It said very decisively that "Al" Smith couldn't. And that will stand.

THE SOLDIER SAINT

Loyola began life as a common soldier in the Spanish army with all the rough vices of a soldier of those days. But in one of the campaigns in which he fought, his leg was broken by a cannon ball, and he was forced to lie idle for many months, waiting for the bones to knit. To while away the time he read books. Among those at his disposal were a copy of the Bible and a certain collection of Lives of the Saints. As he read, a new and audacious and in-

spiring thought came to him. "Why might not I be a saint? Not just an ordinary, respectable Christian, going to mass as often as required, but a saint; not a saint like these I have been reading about, perhaps, but a new kind of a saint, such as I am fitted to become: a soldier saint." Out of that thought grew the Society of Jesus, for whose sublimely heroic history, despite its imperfections, we can have naught but admiration.

William B. Forbush, in *The Life of Jesus*; Charles Scribner's Sons.

Whither Bound Missions

Carleton Lacy in writing in *The Christian Century* about the Foreign Missions Conference of North America says that the day when in such conferences the question asked was, "How many souls were saved?" has passed. Instead these questions are now asked: "Are lives changed?" "What industrial conditions have been improved?" "Have missionary candidates any trace of race prejudice?" "Do missions make for an improved economic life for the farmer?"

This is a new day and the new appeal may be the correct one. A new missionary impetus may be built which will project a program undreamed of in the past. But to go back to the days when the movement was in its peak, the questions asked at the conferences was quite a different one. The purpose of missionary work was to save souls for the kingdom of God. People gave sacrificially to make this possible. The boast of missionary leaders was the sacrificial giving which made kingdom advancement possible. With this passion lost from the cause it is little wonder that denominations find contributions and interest lagging.

THE SWIFTNES OF GOD

Man, alone, among the various creatures, never content with anything on earth, is never content with his own speed. He walks, but walking does not satisfy. He rides the horse and drives the chariot. He fashions the railway engine, makes the bicycle, invents the motor-car, constructs the aeroplane. And of course he makes the plea of business, and the need there is of saving time; but do you not think there may be something deeper? The Lord rideth on a swift cloud, and in that divine image man is made. There is the image of God in every human soul, however it be marred. I sometimes think that our delight in swiftness runs deeper than we commonly imagine. It is a token that we bear the likeness of Him who rideth upon a swift cloud.

Again, does it not hint that God is love? Is not swiftness often the marks of love? Even in the pagan world Cupid was a little boy with wings. Why, when a child cries during the night, is the mother in an instant at his side? She is up in a moment, leaves all she is doing, and in a twinkling the child is in her arms. She rides on a swift cloud for the reason that she loves her child, and that is why our Father does the same. Indifference never hurries. Love hears the cry and it is there. It is often because God is love that He discards the slowness of high heaven, and comes with incredible swiftness to His own.

George H. Morrison, in *The Gateways of the Stars*; Doubleday, Doran & Company.

Adventurous Discipleship

By Richard Braunstein, Highland, New York

Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold I lay in Zion a chief corner stone, elect, precious: and he that believeth in him shall not be confounded. Unto you therefore which believe he is precious: but unto them that be disobedient, the stone which the builders disallowed, the same is made the chief stone of the corner.

First Peter, 2:5, 6, 7.

IT was said to one of the Old Testament prophets that he was like a very lovely song, that he had a pleasant voice, that he could play well upon an instrument. The people heard his voice and admired him. But they did not act upon his message.

The tragedy of the hour within the sphere of church membership is the failure of the people to translate theory into practice. This may not be true here and there—notable and heartening exceptions of course. But it is true in all too many cases, and in a majority of places.

We recall many forgotten songs—songs that have moved us. But they did not move us sufficiently, as they say in the game of golf, to "follow through." It takes a great deal of moral nerve and mental stamina to switch emotion into action and translate hysteria into tasks. Somebody said, "The world is filled with good beginners and poor finishers."

We have memories—memories of beautiful souls and their solos and encores. We have been enraptured by whole concerts. We have stood in line before the box office and we have laid down large sums for a seat. We have also paid heavily for standing room only. In all this we felt highly repaid. But our inspirations evaporated like perfume and left us unchanged by our tears or cheers after the final curtain.

Oftentimes revivals fail and for this reason: Local pastors and committees fail to carry on the great adventure of personal work, patient pedagogy, consecrated endeavor to hold the line and strengthen in the faith. Individuals are left to their own resources because they are expected to remain in the fold after coming to the altar. If men are like sheep—and they are—they are never at their best until they are led by an intelligent and sympathetic shepherd. The injunction is "feed my sheep." The love of the under shepherd for the Great Shepherd of the sheep is proved by his watchfulness and solicitude for the

lambs. Revelation plus instruction is the logical process of the Christian life. It is a method of addition.

"Add to your faith virtue and to virtue knowledge; add to your knowledge temperance and to temperance patience and to patience godliness; add to godliness brotherly kindness and to brotherly kindness charity." We have heard more sermons and have listened to more instruction concerning what not to do rather than what to do. Christianity is not running away from the wrath which is to come—not altogether. It is also running the race which is set before us—mostly. Youth is oftentimes admonished to stay away from the pool room, evil associations, sinister environment. It will have a salutary effect upon the rising generation to be told to frequent the library, if possible go to college, by all means seek "whatsoever things are lovely." The Christian life is growing in grace. To employ a Meth-

odistic term it is "going on to perfection."

The worth and value of the revival is not what takes place during the campaign, but what follows after the evangelist has gone and the organization is broken. The real test of the success of special effort is how we keep the home fires burning and how we are willing to assume prosaic tasks and difficult duties.

It is easy to become enthusiastic over new causes and fresh ventures. The test of discipleship is not our motion or second or vote. It is conduct after the tumult and the shouting dies. Delegates to conventions are the victims of mob psychology. They are moved by the crowd. Blare of bands. Riot of color. Glimpses of favorite sons. Impassioned speeches. All the colorful aspects and rarified atmosphere of an outstanding event. Time alone is testator to earnestness and witness to sincerity. The passing of the weeks and months and years when we are again in the smooth current of our ways and the commonplaces of existence.

Religion demands more from us than an interesting sales talk. It asks that we do more than applaud a stirring address. It is constantly saying "the talker's trust must declare a dividend." No sale's talk, however clever, is worth the

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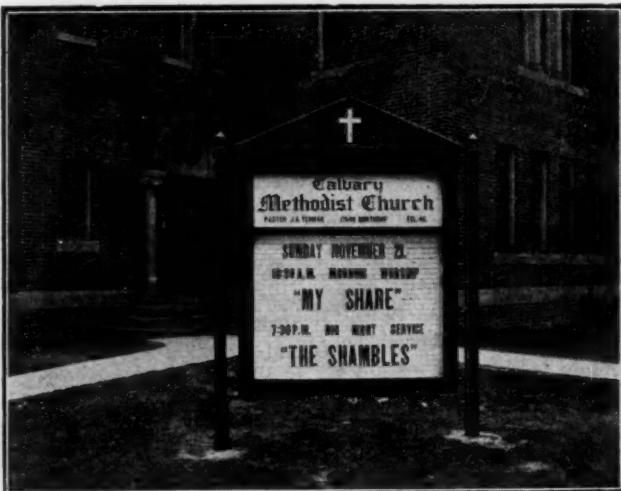
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time of the speaker or the hearer unless it gets names on the dotted line. Here is the great problem in our spiritual energetics: We are left unchanged—many of us—in life and endeavor by admired sermons, great addresses, interesting books, exciting drama. Grateful for the emotions that testified to our appreciations of lovely things, the occasion makes no lasting impression upon our wills. It is so easy to drift into the backwaters and eddies of every day life. The prophet was not flattered by the praise he received. No minister of the gospel wants to be told that he is a good preacher. That is not the objective of the prophetic calling. It is loyalty to the message that counts. When the message is carried out, the messenger is successful in that he has won not only a hearing but a following.

Jesus put aside all appeals to human culture and worldly wisdom and began his ministry with the word REPENT. This message was much admired. It was its uniqueness, its radical departure, its revolutionary ring that gave it a splendid hearing and verdict of admiration. In so far as this was accomplished the message was successful. But there are two parts to every sermon, namely, the doctrine and the doing. There is a vast difference between a blueprint stretched out on the ground and a skyscraper raised up—a skyscraper of which the blueprint is a picture. No sermon has accomplished its purpose in the world until it finds its way among the retorts and crucibles in the laboratory of life. Truth is an adventurer—it wants to sally out in the highways and byways. That is to say, it will not, cannot remain static. Truth is never so winsome and attractive as when it takes its place in the market place, political arena, social realm, educational circle and everywhere.

As the fruits of a faith that began with repentance, all the power and glory of true life would follow. That was the burden of the Master's preaching. "If ye know these things, happy are ye if ye do them." Repentance not only means that we are sorry for our sins but that we are sorry enough to stop sinning. We do not graduate into school. We graduate out of school. Before graduation there must be preparation, a teachable spirit, the humble mind, a willingness to meet conditions. Schooling means more than an admiration and approval of the system or veneration for the teacher. It means application to the text book, respect for authority, obedience to the law of the institution plus faith in what is told and faith in one's self to work theory into practice. And as there is an adventur-

(Continued on page 466)



Bulls-eyes for Bulletin Boards

Blessed is the man of convictions when he thinks as we do.

* * *

Science is searching man's origin; religion his destiny.

* * *

The man who plays hide-and-go-seek with sins always gets caught.

* * *

It is not the buildings which make a city great but the builders.

* * *

One can shift the blame but not the responsibility.

* * *

Blessed is the man who can say, "I am a better man than I was twelve months ago."

* * *

To find out if the church will function make it possible for it to start.

* * *

No one ever found the hour which was lost.

Every sin has its root in the same soil—selfishness.

* * *

God's operation of the world awaits man's cooperation.

* * *

The selfish puppy is sure to lead a dog's life.

* * *

The fool starves his heart to feed his head.

* * *

Six women helped serve at the missionary tea: two stayed to wash the dishes.

* * *

Unless our race is love-lifted and star-led, what hope have we that war will ever end, and the slum be cleansed, and mankind attain to a collective life that is just and merciful and full of joy?

—Joseph Fort Newton.

* * *

Don't grumble, don't bluster, don't dream and don't shirk,

Don't think of your worries, but think of your work.

The worries will vanish, the work will be done,

No man sees his shadow who faces the sun.

* * *

At a sale at Christies' £60 was paid for four manuscript lines by Tennyson, the poet's epitaph on Caxton for the window in St. Margaret's, Westminster.

"The man who believes his beliefs and doubts his doubts is a stronger thinker than the man who doubts his beliefs and believes his doubts."—Dr. John Timothy Stone.

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(Continued from page 464)

ous scholarship so there is an adventurous discipleship.

Righteousness begins with an admiration for men and women who are righteous. But it does not end there. Righteousness is given continuity, perpetuity, momentum by the spirit of emulation which has profited by example. As we cease to think evil, speak evil, commit evil, we learn to do well. As we break with sin and part with error,—then it is that health begins to flow again and act upon our moral natures.

We make an excursion to the Hall of Fame. There, men and women, though dead, speak. We may approve of their noble lives and heroic deeds. This is, of course, one of the purposes of the Hall of Fame. To make us pause in our fevered pilgrimage and pay homage to departed nobility and greatness. No nation can afford not to revere the memory of its emancipators and redeemers. That however is not the chief function of any memorial shrine. Shrines are built not only to record and embalm heroism which is beauty in action, but to give stimulus and meaning to the present day. Their fundamental purpose is to awake dormant faculties, sleeping potentialities, latent possibilities in this generation, so that, we too, may prove ourselves and give an account of stewardship. Recall the influence of a great picture upon one who gazed long and earnestly upon it. He said, "I, too, can be an artist." So he went forth and put his ideas and ideals on canvas and did not dream in vain because of what he did. It is said that Jesus Christ not only preached a beautiful gospel but gave us a beautiful gospel to preach,—and a beautiful gospel that may be preached in a hundred different ways, which all mean a life of ministry and service.

There is beauty in religion. There is also duty. It is the DUTY in religion that makes it beautiful.

There is a crown in religion. There is also a cross. It is the CROSS which earns the crown. The Master's feet mark the pathway of the disciple's going. Calvary is not only our hope, but our pattern. The crucifixion must be more than a memory. It must be an experience.

There is poetry in religion. Religion is also practical. It is practical religion that gives it its poetic, romantic and adventurous touch. Poets see the halo on the ordinary, the uncommon in the commonplace, the angel in the rough stone. Religion sees the rock in wavering Peters, kingdom builders in wayfarers and fishermen, men of sterling conviction in a doubting Thomas and witnesses for the faith in all and sun-

dry who have turned from wrong to right and from weakness to strength.

Religion has its picturesque and aesthetic side but plaster saints and art windows are not all of religion. If that were true, then the little white meeting house on the cross-road would lose its place and prestige in American history. Religion is at its best when we of this day endeavor to be saintly and apostolic. If the gospel worked in the first century it can work in the twentieth century—and IT DOES. That is to say, it does when it is put to work. Where men say religion has failed rest assured it is a place wherein it has not been tried. Religion should not rest on the past. It should build on the past. Let us take off our hats to yesterday. Let us take off our coats for tomorrow. Traditional religion was adventurous religion. It was the old-time religion of which we sing and for which we pray. We need the old-time religion. But it must be old-time. It must be very old. It must go back to venturesome Moses who went up to Pharaoh and demanded the release from oppression and repression of his people. It must go back to venturesome Abraham who moved out of the rut into a city with foundations—who went out of the tent age into the age of God and his eternal purpose. The Faith of the Fathers can never be made the faith of the children until the children put on the cloak of the fathers in personal initiative, adventuresome daring, and the essaying of the impossible.

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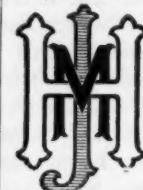
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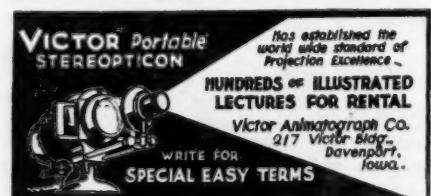
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—The Cross.

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19 MONTHS AFTER HIS FUNERAL—
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Absence Makes the Heart—

His fingers strayed over the keyboard.
Nigh at the close of day,
The sounds of his making brought
reverie

And longings for one far away.
His fingers strayed idly and slowly.
Came dreams of her young face so
fair,
Her sweet lips and peach-like com-
plexion,

Her blue eyes and fair shingled hair.
He longed for the hour of their meet-
ing,

Mourned for the time she had stayed—
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—L. T.

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ON THE LINKS

TO Shakespeare all the world's a stage, and we, the people, are the actors. To John W. Vander Meulen all the world's a golf course, and we, the people, the players. Some of us are dubs and we cut the turf and slice the ball, and finally manage to get around the course in one hundred and ten or thereabouts. Others are accomplished players making clean strokes and marking a score of seventy-six. But all of

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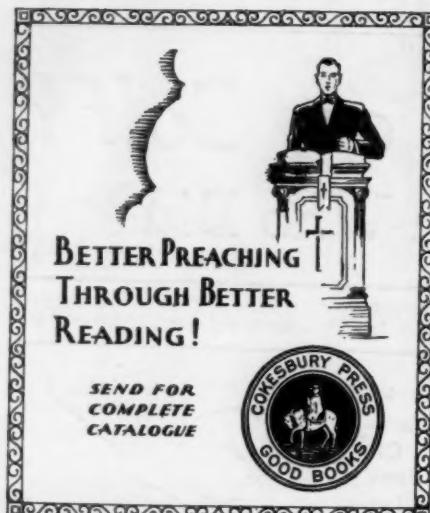
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